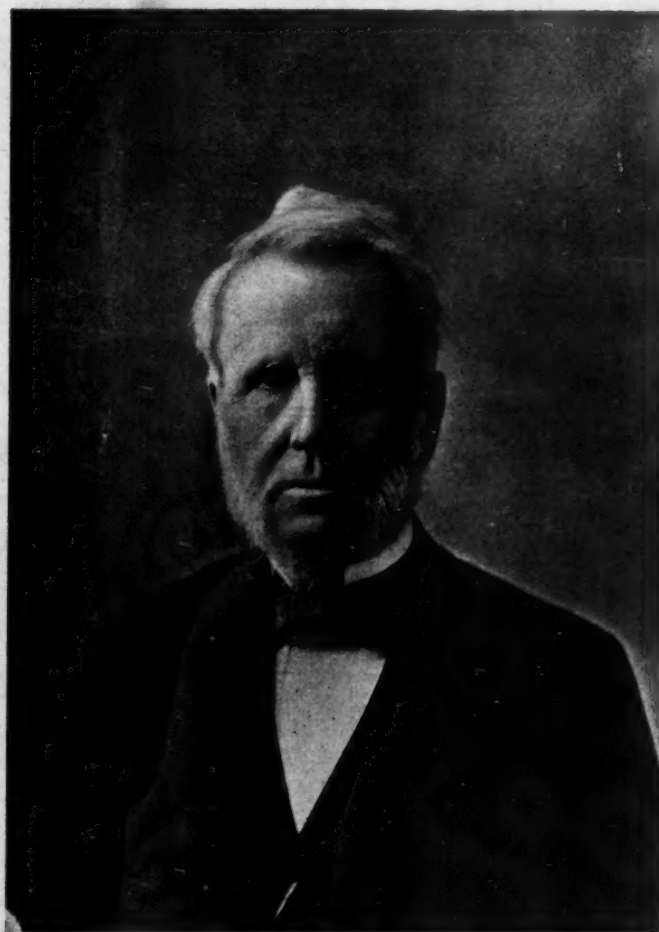


THE CONGREGATIONALIST

Boston Thursday 13 July 1899.

PROFESSOR SAMUEL HARRIS, LL. D.

Born June 14, 1814; died June 25, 1899



The Business Outlook

In spite of the observance of the Fourth of July holidays and the semiannual stock takings, general trade is rather more active than is usual at this season of the year. Merchants and manufacturers view with satisfaction the six months just elapsed and regard the future with great confidence. The great industries of the country are in the most flourishing condition in years and commodity values have risen well and are firmly maintained at the advance. Weekly bank clearings show tremendous totals and enormous gains. The export trade for the year will be little if any below last year's unprecedented figures. Railroad earnings continue to show heavy increases.

Orders for fall delivery of merchandise are coming in very freely and make exceedingly favorable comparisons with the good season of 1898. The iron and steel trade still presents the same great activity previously noted. Prices are exceedingly strong and the demand ahead of production. Woolen goods are firm at the advance and cotton goods are stronger. Leather and lumber are showing marked strength and boots and shoes are moving steadily into consumption.

The boom in the stock market rather flattened out last week, the "bears" having rather the better of the argument. However, good opinion is that security values will gradually attain a higher level between now and the fall. Boston's copper stocks look as though they would soon have another upward movement.

Honorary Degrees, 1899*

D. D.
Adams, Rev. J. A., Lowell.
Bartlett, Rev. Wm. A., Lowell.
Brown, Rev. Clarence E., Salt Lake City.
Burgess, Rev. Frederic.
Cate, Rev. Carter, Providence, R. I.
Couden, Rev. H. N., Washington, D. C.
Clifton, Rev. Theo., Chicago, Ill.
Crawford, Rev. Lyndon S., Turkey.
Cressy, Rev. G. C.
Crothers, Rev. S. M., Cambridge.
Curtis, Rev. George, Mayville, N. D.
Dawley, Rev. W. W., Minneapolis.
Dodge, Rev. D. Stuart, New York City.
Downey, Rev. David G., Brooklyn, N. Y.
Eastman, Rev. J. H., Pottsville, Pa.
Goddard, Rev. J. H.,
Hahn, Rev. Benj. D., Springfield.
Hanna, Rev. W. T.,
Harris, Rev. George, Andover Sem.,
Haven, Rev. Wm. L., New York City.
Jordan, Rev. W. W., Clinton.
King, Rev. Henry.
Loomis, Rev. S. L., Boston.
Nason, Rev. Charles F.,
Patterson, Rev. John F., Orange, N. J.
Patterson, Rev. C. H., St. Louis, Mo.,
Pray, Rev. Lucius F.,
Price, Rev. L. V., Somerville.
Rice, Rev. John H., Grant Univ., Tenn.
Robbin, Rev. H. J., Alton, Ill.
Shearman, Rev. S. U.,
Smiley, E. E., Pres. Wyoming State Univ.,
Smith, Prof. George Adam, Glasgow.
Stevens, Edward W., Burmah.
Temple, Rev. W. H. G., Seattle.
Thompson, Rev. S. T., Florida.
Tippie, Rev. E. S., New York City.
Van Dusen, W. W., Union, Ore.
Wilder, Rev. S. P., Delavan, Wis.
Wycoff, J. H., Arcot, India.

L. L. D.
Adams, Hon. Frederick, Newark, N. J.
Adams, Prof. H. B., John Hopkins Univ.,
Baldwin, Hon. J. F., Cincinnati.
Cambon, Jules, ambassador from France,
Clark, Prof. J. S. N., Western University,
Cochran, W. Bourke, New York City.
Cohen, Hon. Wm. N., New York City.
Day, Hon. Wm. R., Canton, O.
Dunnell, Mark H., Owatonna, Minn.,
Eglin, Earl of Dunfermline,
Gannet, Henry, Washington.
Gaskill, Francis A., Worcester.
Goddard, Col. William.
Griggs, Hon. J. W., U. S. Attorney-General, Yale.
Hadley, Arthur T., president-elect Yale.
Hardin, George A., Little Falls, N. Y.
Harris, George.
Hitchcock, Prof. Edward, Amherst College, Amherst.
Hooper, L. Edward, Cambridge.
Huntington, DeWitt C., Nebraska Wesleyan, Syracuse.
Kent, Charles Austin,
Kentaro, Kaneko, Japan.
Kingsbury, F. J., Waterbury, Ct.,
Kipling, Rudyard,
Lindsay, Rev. John S., Boston,
Lumma, William DeF., California,
Mable, Hamilton W., New York City.
McKinley, William, President United States, Smith.
Martin, Rev. W. A. P., Imperial Univ., Pekin, Princeton.
Melville, George W., U. S. N.,
Meserve, Charles F., Raleigh, N. C.,
Minor, Prof. Charles S., Boston.
Noble, Rev. F. A., Chicago.
Norton, Sidney, Columbus, O.,
Roosevelt, Theodore, governor of New York, Columbia.
Rottenburg, Franz von, Univ. of Bonn,
Sampson, W. T., rear-admiral U. S. N.,
Schley, rear-admiral U. S. N.,

Yale.
Amherst.
Colby.
Harvard.
Syracuse.
Georgetown.
Dartmouth.
New York.
Union.
Oxford.
Bowdoin.
Brown.
Brown.
Yale.
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Colgate.
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Harvard.
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Harvard.
Colby.
Yale.
Oberlin.
Union.
Columbia.
Yale.
Harvard.
Georgetown.

* The degree of *Doctor of Divinity* or *Doctor of Divinity* is abbreviated D. D. The degree of *Doctor of Civil Law* is abbreviated D. C. L. The degree of *Legum Doctor*, *Doctor of Laws*, is abbreviated LL. D. The degree of *Litterarum Humanarum Doctor*, *Doctor of Humanities*, is abbreviated L. H. D.

Schurz, Hon. Carl, New York City,
Smith, Hon. Charles Emory,
Storrs, Moses A. M. D.,
Taft, Russell S., chief justice of Vermont,
Teft, J. E. M. D., Springfield, Mo.,
Hazard, Caroline, president-elect at Wellesley, Brown.
Wheeler, Brig. Gen. Joseph, Alabama,
Whitlock, Prof. W. L., Ohio Wesleyan,
Wood, Gen. Leonard, Santiago.

L. H. D.
Gildersleeve, Prof. Basil, Johns Hopkins, Princeton.
Grims, Rev. William E., Ithaca, N. Y., Rutgers.
Hazard, Caroline, president-elect at Wellesley, Brown.
Hovey, Richard, Dartmouth.
Kelley, Rev. Wm. V., ed. *Methodist Review*, Dickinson.
Stevens, B. Frank, London, Vermont.

D. C. L.
Goodwin, Edward R., Worcester.
Kitchener, General Lord,
McKinley, William, Pres. of United States, Mt. Holyoke.
Newcomb, Prof. Simon, Washington, D. C., Oxford.
Rhodes, Cecil, South Africa, Oxford.

M. A.
Barrett, Hon. John, Portland, Ore., Dartmouth.
Bunce, Admiral, Hartford, Ct., Yale.
Cannon, Hon. H. W., New York City, Dartmouth.
Eaton, S. W., Roscoe, Ill., Beloit.
Hazard, Caroline, president-elect Wellesley, Michigan.
Hollis, Prof. Ira, Harvard.
Malle, Rev. John L., Fargo, N. D., Fargo.
Mott, J. R., New York City, Yale.

Ph. D.
Hood, Rev. E. Lyman, New York City, New York.

M. S.
Melville, Rear-admiral, U. S. N., Columbia.
Trudeau, E. L., Columbia.

B. A.
Evans, Rev. Daniel, North Cambridge, Bowdoin.

The Church Prayer Meeting

Topic, July 16-22. Perils of Religious Formalism. Mic. 6: 6-8; Matt. 23: 1-7, 23-28; 2 Cor. 3: 1-6.

False ideas of spirituality. Decline of consecration. Intolerance.

[See prayer meeting editorial.]

Marriages

The charge for marriage notices is twenty-five cents.

THEUERER-HARWOOD-In Ripon, Wis., June 22, by Rev. S. T. Klidder. Dr. Christian L. Theuerer of Baraboo and Elizabeth P. Harwood of Ripon.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CHAPIN-In Springfield, June 27, Marvin Chapin, aged 93 yrs.

HARRINGTON-In Newton, June 13, Daniel G. Harrington, D. M. D., aged 67 yrs.

SMITH-In Worcester, June 18, of paralysis agitans, Rev. Burritt A. Smith, aged nearly 79 yrs. A graduate of Yale University in 1843, he engaged in teaching for nearly a dozen years. He studied theology at Union Seminary and held pastorates at Unionville, Ct., Southampton, Mass., Mendota and South Ottawa, Ill., and East Hampton, Ct.

THOMAS-In Forest Grove, Ore., June 17, Rev. Ozro A. Thomas, aged 83 yrs.

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(Mention this paper.)

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FACTS ABOUT FEATHERS.—There is no doubt of the fact that the market is flooded with poor feathers. It seems strange that any one should waste money on badly cured, ill-smelling, unsanitary bedding. Some of this may occur through ignorance, but a large part of it is to be credited to unwise economy. We want to suggest to our readers, who are tempted to be economical in the matter of feathers, that they can purchase as fine feathers as one could wish at the Paine Furniture warerooms at practically the same price which they are now paying for lower grades. If they doubt it, a single visit to these warerooms will prove the truth of our statement.

FREEZING weather in July would cause great discomfort and loss, but fortunately it is seldom known. A vast amount of misery is caused at this season, however, by impoverished blood, poor appetite and general debility. These conditions may be remedied by enriching the blood and toning the stomach with Hood's Sarsaparilla. This medicine seems to put new life into the whole physical system, simply because of its wonderful power to purify, enrich and vitalize the blood, create an appetite and invigorate the digestive functions. We advise you to get a bottle and try it if you are not feeling just right. It will do you more good than a six weeks' vacation. It is the best medicine money can buy.

RAYMOND & WHITCOMB'S SUMMER TOURS.—The announcement is made by Messrs. Raymond & Whitcomb of several very interesting July tours, with the dates of departure of the parties from Boston, July 17, 18, 19 and 26. Among the places to be visited by the various parties are the Thousand Islands, the Hudson River, Saratoga Springs, Lakes George and Champlain, Ausable Chasm, Montreal, Quebec, the Saguenay River, White Mountains and the Maritime Provinces. The outward or returning route of several of the parties is through the picturesque Berkshire Hills. July 17 there are parties leaving Boston for Alaska and the Yellowstone National Park, while Aug. 22 is the date of departure of a party for a grand Tour Around the World. Raymond & Whitcomb, 296 Washington Street, Boston, will send a circular, fully describing all of their fifty-seven short summer tours, free to any address. They will also send circulars descriptive of their more extended trips.

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Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

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AGAIN "Mizpah" sends a gift to the Bible cause, this time \$20, requesting that it be acknowledged here. Will "Mizpah" kindly inquire at her post office for a package addressed "Mizpah."

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RAY W. C. STUTT, Secretary.
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THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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"I was especially gratified with the ability and devotion of the faculty."—SECRETARY DAY, Education Society, after a recent visit.

THE CONGREGATIONALIST

Volume LXXXIV

Boston Thursday 13 July 1899

Number 28

Five Articles of Exceptional Worth

The approach of the International Council brings to the front problems and concerns of vital interest to all Congregationalists. To further intelligent discussion of them we have arranged for a short series of articles whose subjects and authorship guarantee their value. The first appears this week, and the others will follow speedily. The list includes:

THE MISSION OF CONGREGATIONALISM TO THE INTELLECT. Pres. W. D. Hyde, D. D.

ITS CHRISTIAN MESSAGE. Rev. R. S. Storrs, D. D.

ITS OBLIGATION TO ADD ZEAL TO KNOWLEDGE. Rev. Charles R. Brown, D. D.

ITS CALL TO PRACTICAL FELLOWSHIP. Rev. Charles E. Jefferson, D. D.

ITS DUTY TO THE UNCHURCHED CLASSES. Rev. Washington Gladden, D. D.

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The Congregationalist Services

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Enthusiastic College Graduates

An unusual number of expressions of satisfaction over college reunions have reached us this year. Men and women, who have gone back to their *alma mater* to share in the festivities and to clasp again hands of former comrades, have returned to their daily tasks with more enthusiasm than ever for their college and with a deeper sense of gratitude for what it did for them when students and for what it still means to them. Nothing in American life is more encouraging than the hold which our colleges and universities maintain upon their graduates. In various ways it conduces to the development of the higher life of the nation. One who fails to maintain as far as possible his interest in the college that bred him loses one of the greatest inspirations available to him in later years.

Honors for Dr. Hitchcock

Of all Commencement events East and West, we doubt if there was one more touching and significant than the demonstration at Amherst in connection with the presentation of a loving cup to Dr. Edward Hitchcock. This year marks the fiftieth milestone since his graduation. During most of this time he has been the honored and beloved head of the department of physical instruction, and today, though he has shifted his work to younger shoulders, he is still "dear old Doc" to thousands of Amherst graduates the world over, while they to him are, as in their verdant Freshman years, "my boys." The loving cup, felicitously presented to him by a prominent physician of Boston, contained several hundred dollars in gold coin, but, as the speaker intimated, it would take a space as large as that inclosed by the sheltering hills of Amherst to compass the love and esteem cherished

by the sons of Amherst for this genuine Christian man. Such an occasion shows that nothing in the long run receives such honor as worth of character. It also proves that men of trained intellects do not become shriveled in their affections, but only await the proper occasion to express their gratitude and affection for those who have guided them in their student years.

What the Coming Council Can Do

The masterly article by President Hyde which we publish this week points out what we believe may be the most important service of the International Council. Our churches, in common with other Christian denominations, have for a quarter of a century been experiencing a disintegration of doctrine. They have become practiced in questioning and denial and ashamed of affirmation. To use President Hyde's striking figure, they have abandoned architecture and have become absorbed in decorating, while the pillars of the edifice they would adorn are crumbling under their hands. There is hardly a single great theological doctrine before which our fathers bowed in reverence which their children have not challenged or brushed aside with contempt. For the courage of faith we have substituted the courage of unbelief. We do not mean to say that the shattering of some idols was unnecessary. But the time has fully come "to set forth in order a declaration of those things which are most surely believed among us." We do not mean by this that we expect the council to formulate a creed. But we look for clear, strong discussions and affirmations of great doctrines in the language which men use today and in the light of the discoveries they have made and the knowledge they have acquired. It is significant that one of the younger recognized leaders of American Congregationalism calls the council to this high service. If it shall respond heartily to the call, the meeting in Boston next September may be the most memorable one in the history of our denomination in this century.

Mr. Moody and Higher Criticism

We recently called attention to the fact that Prof. George Adam Smith spoke at Northfield to the students of the educational institutions which Mr. Moody has established there, and we also noted the fact that this was done despite the protest of some of Mr. Moody's lieutenants, his larger vision and charity insisting that Professor Smith was a man to be heard, notwithstanding radical differences of opinion that exist between him and Mr. Moody. Who the men were that opposed Mr. Moody's decision is indicated by the last numbers of *The Christian Leader* of Glasgow, in which Rev. Arthur T. Pierson attacks Professor Smith and clears him-

self, as he fancies, of all responsibility for the appearance of such a heretic at Northfield, and the editor of *The Leader* remarks that

no amount of gratitude to Mr. Moody can blind Christian men to the fact that, in extending his patronage to the higher criticism, he has gone right in the teeth of this growing force of Christian conviction. . . . We believe that the time has at length come when this cluster of blasphemies must be faced, and when men must take their side.

We believe that in this country for the most part intelligent men have taken their side. They do not call the conclusions of Christian scholars like Professor Smith "clusters of blasphemies." Like the Bereans, they search the Scriptures diligently whether these things are so. If these things are true, they expect to be able to find in the truth firm foundations for faith. We rejoice that Mr. Moody has taken his side with men who fearlessly examine the Scriptures to discover in what ways they reveal the will of God. In his letter declining the invitation to engage in evangelistic labor in Glasgow next autumn Mr. Moody says:

Destructive theology on the one side and the no less evil spirit of extreme intolerance on the other side have wrought wide dissension in many communities in America. Instead of fighting error by the emphasis of truth, there has been too much splitting of hairs and only too often an un-Christian spirit of bitterness. This has frequently resulted in depleted churches and has opened the way for the entrance of still greater errors. Under these conditions the question of the authorship of the individual books of the Bible has become of less immediate importance than a knowledge of the teaching of the Bible itself, the question of the two Isaiahs less urgent than a familiarity with the prophecy itself. These facts are being recognized by many of our leading churches, and some of our ablest ministers are turning to the preaching of the gospel as never before. The coming year in America, I believe, is going to see a widespread evangelistic movement, in which I trust that thousands may be reached by the churches.

For nearly a score of years a persistent effort has been made to maintain two Congregational colleges in Nebraska. Doane had a substantial plant, but was certain to need gifts from without the State for a long time to come, when Gates College at Neligh put forward its claims for help. A good many thousands of dollars have been spent by agents of that institution in trying to collect money for it in the East. It has claimed to have a considerable endowment, which, however, consisted mostly in promises to pay. A considerable portion of what was actually given for permanent endowment was used for current expenses. The controversy over its claims, as its trustees now frankly acknowledge, "has distracted the State and injured our common work for so many years." They now as frankly declare their purpose "to cease all col-

lege work and develop a first-class Christian academy." This is a return to good business common sense. We are gratified by the assurance that this step is heartily approved by the large majority of the citizens of the community where the school is located, and of the Congregational churches of the Elkhorn Valley Association. As an academy, wisely and economically administered, Gates will deserve the cordial support of the friends of Christian education. This proposed change is due in no small degree to the wisdom and tact of the Education Society, and gives it an added claim to the confidence of the churches. If this step is consummated and shall prove an influential example against multiplying weak institutions in the West which are colleges in little more than in name, the money spent and the friction of years will not have been wholly in vain.

Discrimination in Conferring Degrees

Elsewhere in this issue we publish a list of the honorary degrees conferred upon men of various nationalities, chiefly by American educational institutions. It is not for us to "sound all the depths and shoals of honor," and decide how large or how small a percentage of these degrees are in harmony with the characters or the attainments of the recipients. Responsibility for that rests upon the authorities of our colleges and universities. If they have been "jealous in honor," jealous for the good repute of American learning, jealous for the good name of their several institutions, then no fault can be found with their allotment. If not, then their "honors rooted in dishonor stand," and the men who take that which is undeserved and who blazon forth on printed page and visiting card their newly acquired degrees will invoke a richly deserved public contumely. Scanning the list one will be struck with two facts, namely, that our colleges are giving the degree of Doctor of Divinity much more sparingly than of yore, and the degree of Doctor of Laws much more freely. Comparison of our lists during the past twenty years leads us to believe that the decrease as respects the degree of D. D. is nominally not far from twenty-five per cent., and actually more than that when the increase of population is reckoned. Jurists are not multiplying as fast as LL. D.'s are, and neither are masters of theological lore, for that matter, as numerous as D. D.'s, but the colleges seem to be somewhat aware of the latter fact and to be oblivious to the former. The list also reveals that international courtesies and obligations are now being paid in academic coin.

A-Holidaying

We anticipate for our readers much enjoyment and profit in reading what twenty or more persons have to say elsewhere in this week's paper on the subject of vacations. A delightful composite picture of summer outings is presented and one fairly representative of the holiday making of the American people. Every one who has experienced the delights of a genuine vacation will feel a throb of interest and sympathy as he learns the different ways in which our correspondents have sought and found recreation. What

a variety is presented—from the more conventional trips up the Hudson and to better known mountain and lake resorts, to very original forms of vacation, such as floating down a river, taking passage on a canal boat and camping out at home.

We are pleased with the ingenuity shown on the part of many in the use of moderate resources. Real inventiveness is displayed by more than one. It shows that some of the greatest joys are, after all, the simplest and within easy reach, if we only use our brains to make the most of what we have in hand. The larger proportion of the holidaying here set forth represents also a notably small outlay of money and it is encouraging that so many people are learning that the best vacation does not mean patronage of fashionable and expensive resorts, but a genuine change of atmosphere and life and contact with God's beautiful world as it unfolds its charms in woodland, meadow and running stream. As the pace at which we live becomes more hurried year by year, we are learning to betake ourselves to nature as to a tender mother in whose outstretched arms we regain steadiness of nerve and equable spirits.

No less interesting is it, however, to note the disposition to utilize vacations for worthy ends. There is abundant evidence that more than ever before in the history of the world ordinary persons are studying birds and flowers, trees and rocks and all forms of animate and inanimate life. We note, moreover, the growth of the historic spirit in a desire to investigate new localities, to find out for what they are distinguished, and to live over the stirring scenes enacted therein in the past. We believe that a reasonable amount of nature study and of historic investigation is in no way detrimental to the physical gain for which a vacation is primarily designed. Indeed, to turn the mind into new channels of thought may be the best tonic in the world, provided sufficient idling and utter relaxation as well as muscular exercise are had at the same time. Certainly a vacation may well include the long postponed reading of some worthy book, the indulgence of some hobby and the effort to broaden and deepen our intellectual life.

Little formal mention is made in these letters of Christian service or Christian growth in vacation. The subject was not the main one under consideration. None the less, however, is it apparent that the writers recommend and practice themselves the kind of a vacation which inures to the moral force and spiritual welfare of the person taking it. The primary object of vacation is not to do a certain amount of Christian work or of Christian witness bearing. No true follower of the Master will forget or ignore opportunities of this sort, but we go a-holidaying that our life during the forty-eight or fifty weeks in the year in which we are hard at work may be more wholesome, more effective, more acceptable to our Master and helpful to our fellowmen. We rejoice to believe that this purpose is kept increasingly in view by the workers of the world who in larger multitudes every year are fleeing for a short time to the ocean, the hills and quiet country places where they may become better acquainted with themselves

and their Maker and gird themselves afresh for the daily toil and struggle. May the reading of these interesting descriptions of happy times here and there in God's world prove a real help to many now on the eve of going a holidaying.

The New Endeavor

The Christian Endeavor Society is approaching the end of its second decade. It is one of the most remarkable religious movements of the closing century. At its nineteenth anniversary, held last week in Detroit, it presented an enrollment of 3,350,000, and it has extended itself into nearly every country where Christianity has gained a foothold. Its founders and early leaders are still in the front ranks, and they have guided it with rare wisdom, as well as with a spiritual alertness to adapt it to the rapid changes of Christian thought and action. They have accepted without controversy the interpretation of Christian faith presented by the churches, and have sought to give supreme emphasis in the life of the coming generation to Christian service.

The rank and file of the society have made this idea of service, as their leaders intended, the band of union among them, and it is worked out in such elaborate detail that every one may have, if he will, some definite duty as a member of the society, and may be what he professes to be, an active member. A new generation of youth must have some fresh presentation of motive if the society is to maintain its ground and continue to grow. In two directions, it seems to us, there is opportunity for new impulse.

The first is the application of service more directly to the local church. The leaders of the society have constantly sought to make it minister to the churches, yet many local branches have tended to grow into semi-independent organizations, limited by their own membership. One of the chief temptations of Christian Endeavor is a disposition to make the new offshoot vigorous at the expense of the tree, to draw the life from the trunk and leave it to decay. At a recent convention President Clark said: "Our birthright is a double portion of service. The first society was not organized to do what young people had always done for the church. Its object was to obtain from them far more of service, faithfulness to the prayer meeting, to double, treble, quadruple the participation of former years." These are true words, and now that the first generation of Christian Endeavorers have come to maturity the value of the society is to be measured by the effect of their service in the church. Have they doubled and trebled the numbers and the efficiency of the prayer meetings and other assemblies of the church which represent its spiritual life? The organization and the pledge must secure the double service for the church or they are in vain. Apart from that no "committee" work is of value. The object of the new Endeavor should be more than fellowship, instruction, inspiration through conventions. It is to give double service to the church, and if, in so doing, it loses itself in the church, it will thus reach its highest success.

The other feature of the new Endeavor which we think should characterize it is

new apprehension of the motive for service. Governor Wolcott of Massachusetts at a recent Commencement urged the graduates to go from their point of privilege to the calls of life as though it were an ascent. The stronger grasp of the verities of Christian faith will lead to larger service more surely than any amount of exhortation without it. Work, we think, has sometimes been too much emphasized as duty. Intelligent fellowship with Christ makes his service natural and a privilege. It makes the disciple feel that the call to an ascent is to be coveted and that his fellowship has entitled him to it. We should welcome with new hope some systematic effort of Christian Endeavor Societies to master Christian doctrine. The Sunday school by no means pre-empt the field of Bible study. But, beyond that initial or primary work, what the church now especially needs is a definite faith which it knows and fully believes, and a purpose which can so be stated as to command assent and to be a trumpet call to service. Who can bring the churches into this strenuous life but those who lead its young people, just coming to manhood and womanhood?

If this convention shall have stirred this great multitude of young Christians to fresh effort to make the rejuvenescence of the church the object of their service, and to grasp mentally the knowledge of Christ which gives power to spiritual life, it will give such a fresh impetus to this wonderful movement as to make it a memorable date for the new Endeavor.

Perils of Religious Formalism

Formalism is opposed to naturalness. Yet there are certain people to whom formalism is almost a second nature. They live in ruts from which they rarely emerge. They arrange the details of their domestic life, their studies and their business with a minute attention to routine which, doubtless, has its large value, but which necessarily cuts them off from much of the variety and pleasure of life. It is not strange, therefore, that a great deal of formalism should characterize their religious life. Nor is it strange that a degree of formalism should be a feature of almost every religious life, at any rate for a time. When the young convert enters upon the practice of piety, so to speak, when he sets apart a systematic time for the study of the Bible, for prayer, for religious worship and other distinctively Christian obligations and exercises, this is to make up, in a certain sense, a program for a considerable part of his life.

It is natural and proper, also, that he should take pains to fulfill this program with regularity for a long time and, as a consequence, formality becomes a conspicuous feature of his religious experience and, little by little, it assumes an undue importance. As the first blush of his new spiritual enthusiasm fades, the importance of fidelity to his routine of life enlarges itself before his mind and the form is not unlikely to take precedence of the spirit. This is one of his temptations and a part of his discipline. Sooner or later most of us awake to it and doubtless correct it, but it always is a temptation and to many a permanent hindrance.

It begets false ideas of spirituality and tempts to a slackening of zeal, a weakening of our spirit of consecration and holy purpose. Moreover, it almost inevitably begets a certain measure of intolerance and a tendency to estimate the piety of others by the degree of their conformity to our ideas of what is right and proper in spiritual things. This is to misjudge them and to fetter ourselves. There is nothing more absolutely hostile to the free, noble spirit of Christ than such a disposition to measure the piety of others by the petty foot-rule of our own notions of what is right for ourselves. We may be correct in our judgment concerning ourselves but we may be mistaken even about that. We certainly have no right to inflict our standards upon others, unless some evident departure on their part from loyalty to fundamental spiritual principles is apparent. Religious formalism is apt to be the excess of a virtue and grows out of earnest fidelity to religious duty but it is none the less one of the most offensive and mischievous of faults. Young Christians especially need to be on their guard against it.

Current History

The Fourth of July Celebrations

The Fourth of July celebrations at home this year were more serious and instructive in their tenor than for many years. Abroad, too, wherever Americans were gathered, the strain of the eloquence was less boastful, and the orators were more sober in discussions of past successes and future duties. Our delegates to the Peace Conference at The Hague improved the opportunity to journey to Delft and lay on the grave of Grotius a beautiful tribute of esteem. The occasion called forth from Hon. Andrew D. White and Pres. Seth Low tributes to the patriotism and scholarship of the Dutch people, which have won for the United States a new place in the affections of the Netherlands, while the incident itself has taught the people of the Continent that we have a delicacy of refinement and a veneration for scholarship and character which has not ordinarily been assigned us. Ex-President Harrison and Justice Brewer of the Supreme Court made the banquet at Paris memorable by their speeches, in which the former expressed his belief in the permanence of the new foreign policy of the United States, and the latter prayed for the speedy coming of the day when "the judge will replace the soldier and right will replace might." The banquet in London was graced by the presence of many of the most notable British ecclesiastics and men of affairs. Of Cardinal Vaughan's remarkable speech we have a word to say below. Ambassador Choate worthily represented us and won new or additional regard for his gifts as an orator. In Havana, San Juan, Porto Rico and Manila not only the Americans, but also not a few of the natives, joined in jubilant noise and feasting, with the usual after-dinner eloquence. At home ex-Mayor Matthews of Boston, Editor McElway of *The Brooklyn Eagle*, Postmaster-General Smith and Congressman Brosius of Pennsylvania were orators of the day at celebrations held in widely scattered States, and from all of them

came defense of the Administration in its foreign policy and expression of the determination to continue on now that the hand has been put to the plow. With the vast majority of those who enjoyed the holiday it was chiefly a time for sport, recreation or rest. But we are fain to believe that with an increased number it was also a day for some meditation upon the historical import of the event commemorated.

Cardinal Vaughan's Speech

Cardinal Vaughan, head of the Roman Catholic Church in England, made a speech at the Fourth of July banquet in London last week, the significance of which is large, if it be interpreted solely as the expression of personal opinion, but it is of vast importance if it indeed be, what it is said to be by some, namely, a definite pronouncement of the Roman Church on the great issues involved in the contest between the Teuton and the Slav for domination of Eastern Asia. Cardinal Vaughan said: "I have in my heart the deep-seated and mature conviction that the welfare of the Christian world, especially those portions which have not been brought into the pale of civilization, depends in a great measure on the good feeling and co-operation that shall exist between the American and the English peoples." Turning to the Americans present, he said:

You no longer are a self-contained Power. You have come forth from your continent, forced by the circumstance of the acquisition of lands abroad. You stand with your foot on the threshold of the vast continent of Asia. You have entered into the comity of nations that has declared itself in many ways interested in the welfare and future of the Asiatic continent. You will never be able to withdraw the influence you have, and it will be greater in the future than ever it was in the past. It must make itself felt on the tremendous population of Asia, which is waiting for the advent of true Christian civilization.

Inasmuch as the dominating type of Christianity in this country has been, is and will be Protestant, this is interesting as an admission as well as a prophecy.

Then came the most significant part of his remarks, that is, if he spoke as a Roman prelate as well as an Englishman. He said:

The question that presents itself constantly to my mind—I do not know how it will strike your minds—is this: Which Power in the future of the world shall be predominant over the great continents yet unreclaimed by Christian civilization? Shall it be the great, despotic Power that looms north of Asia, or shall it be the Power of the liberty-loving nations represented by the English-speaking peoples? It is a question of which of the two extremes in modes of government shall prevail. There can be no doubt in this hall to which the preference should be given. If, then, the liberty-loving peoples bring happiness, civilization and all the benefits of Christianity to the largest majority of the human race yet uncivilized, it can only be, it seems to me, through a good understanding being established between the two great branches of the English-speaking people.

If this be not an indication that the Roman Church prefers to compete with Protestantism in an Orient dominated by constitutional monarchies and a republic, rather than be excluded from the field by the Greek Church, as it is almost certain to be wherever autocratic Russia dominates, then what is it? And if the papacy has come to this sane and politic—for it—decision, it is at once clear that

an ally of great value in the field of diplomacy is now ready to co-operate with Great Britain, Germany and the United States in any campaign they may determine upon later respecting the preservation or the partition of China. Should this prove to be the attitude of the papacy, it will be interesting to see the Irish-Catholic journals and orators in Great Britain and the United States, who are now decrying any joint understanding or action on the part of Great Britain and the United States, adjust themselves to the papal policy.

The Proper Policy for the Philippines

Assuming that the United States through its administrative officers has decided to continue the task of extending by force its authority over the Philippine Islands, what is the proper course to be pursued in dealing with the natives and territory won, whether through diplomacy or by the sword? That is a grave question, which is brought very near to us now that we can look back over the policy pursued up to date and test it by its results. Fortunately, advisers are at hand whose experience has taught them much that we can have for the asking or the following, if we will be docile and humble enough to learn. Kentaro Keneko, a graduate of Harvard, who since his return to Japan has held office in the Cabinet and is recognized as being one of that country's ablest men, is now in this country. Asked last week by a representative of the *Boston Herald* to give his views on the Philippine situation, he frankly assented, and they are valuable as indicating, first, a settled conviction on his part that we are in the Philippines and in the Orient to stay, and, second, his impression that in dealing with the islands we shall have to come to the policy which Japan has, after bitter experiment, found is the only wise course in Formosa, namely, holding on to the towns we possess, garrisoning them strongly against attack, immediately setting up a civil government, native officials being used as much as possible, and thus by contrast between the past régime and the new slowly but surely converting and convincing the natives that we have come to stay and to rule justly and in their interests.

Precisely the same prescription comes from British sources in counsel offered by *The Spectator*, which, after reviewing the mistakes of the campaign waged by General Otis, says:

He seems to think that sending detachments to fight their way through a tropical country is equivalent to conquering it, whereas he should proceed step by step, establishing posts or forts as he goes on, cutting roads between them, and setting up a civil authority in every fresh district occupied. . . . Ten thousand regulars well led, steadily re-enforced from home, and aided by 5,000 native auxiliaries, will do the work much better, if only it is once understood that the work to be done is not to kill Tagals, or hang Aguinaldo, or provide a reputation for General Otis, but to establish and protect a government in each district occupied, a government intent on restoring order and prosperity. The troops should not be there to conquer, but to see that the orders and policy of the District Commissioner are carried out, so that all who are quiet and pay their taxes may be sure of protection. It is by good administration supported by force, and not by force alone, that the Philippines must be pacified and changed into semi-civilized lands, in which, though the people are half-savage, external order is complete, and the means of becoming prosperous are in all

men's hands. The moment quiet is secured the Americans can disarm the people, perfect communications, organize a police, make agreements with influential natives, and so render insurrection next to an impossibility. [*Italics ours.*—Ed.]

Since the above was written there have been some signs of recognition of this principle by General Otis.

Aftermath of the War

The decision to recruit, equip and dispatch to the Philippines as soon as the rainy season is over ten regiments of volunteers officered by men who have proved their right to command has met with popular approval, especially the decision respecting the expert officering. Colonel Rice, formerly of the Massachusetts Sixth, has been offered the command of the first regiment to be formed, and he has accepted the task. Gen. Joseph Wheeler has been ordered to Manila and will start immediately. News from Manila tells of heavy rains making action impossible, and life in camp and in the trenches far from tolerable. Yellow fever is at work among the soldiers in Santiago province, Cuba, despite all that General Wood has done to make it clean and decent.

In Porto Rico General Davis, finding that a deficit impended if the rate of expenditure for local improvements begun by General Henry continued, has ordered a halt and adaptation of work to income.

The Insular Commission, appointed by the President to visit Porto Rico and Cuba and report on legislation needed, is said to have decided to report in favor of such interpretation of our standing in Porto Rico as to make that island outside of national territory—a dependency, not an integral part of the Union, and hence its people are not citizens, nor are its inhabitants entitled *per se* to such political rights and trade privileges as inevitably go with American citizenship.

The Buffalo Conference of Reformers

The conference of radicals of the left wing, which met in Buffalo, N. Y., June 28-July 4, was a gathering of men and women whose varied and extreme views are deserving of consideration, if for no other reason than because they are held so sincerely and advocated so strenuously. If sincerity and intensity were the only tests of human conduct, their deliberations would be of greater importance. It is not feasible to describe here the proceedings of this peculiar aggregation of reformers, but their final deliverance, an address to the American people drafted by a committee, of which Prof. G. D. Herron of Iowa College was chairman, should be mentioned, if for no other reason than to show the relative place he occupies in voicing the discontent of certain elements in our population, which, be they numerous or not, cannot be ignored or suppressed and should not be belittled.

The address dwells chiefly upon "the two great evils of militarism and plutocracy, which now menace the existence of the republic." The "war of conquest" in the Philippines is denounced, and it is asserted "that the militarism that seeks conquest abroad has for its ultimate purpose the destruction of organized labor at home." We are described as even now "living under what is practically a military dictatorship." Monopoly is described as "centralizing the wealth of

the nation in the hands of enormous trusts, which are becoming irresponsible despotisms, which are using legislation, the judiciary and all the functions of Government as the mere instrument of private profit, which are reducing the entire people to economic serfdom or enforced wage slavery." Therefore the people are called upon to secure: (a) direct legislation and proportional representation, (b) direct taxation, (c) public ownership of public utilities, (d) and control by the people through their government of their medium of exchange, that is, money. As abstract propositions we might subscribe to these remedies, even though declining to accept the diagnosis of the physicians as to the state of the patient. Professor Herron, like William Lloyd Garrison, is an alarmist, whose exaggerations attract attention to evils that otherwise might be overlooked, but his passion and bitterness debar him from persuading men, and in patient, constructive thought and action he is lacking utterly. The man who says, as he is reported to have said at the Buffalo conference, that he would just as soon be ruled by the czar of Russia as by the Constitution of the United States ruins any reputation for sanity which he may have possessed before.

The Peace Conference at The Hague

The report on arbitration submitted by the committee on arbitration to the conference last week, the text of which has been cabled to this country, probably will be amended in some important particulars before it is adopted, hence it is almost too soon to boast over its adoption or predict what it will do in shaping future history. But it perhaps is safe to assert that the conference will adjourn having formulated a code of procedure and having established a permanent court of arbitration to which nations *can*, but need not, refer questions at issue which cannot be settled by ordinary diplomacy. It is needless to add that even so much of an advance as this is a decided step forward, establishing a landmark in the history of mankind. Later, when the details of the plan are fixed definitely, it will be in order to comment more at length on this new tribunal's limitations and scope.

The American delegates to the conference last week won the assent of the representatives of the other Powers to indorsement—so far as they have authority to indorse and suggest—of the scheme of holding another international conference soon, at which the question so dear to the American heart, namely, that of abolishing the destruction of private property at sea in time of war, shall be considered, it having been held that this subject cannot properly come before this conference under the terms of the czar's call. Hon. Andrew D. White, in his able plea before the conference, asking for their indorsement of this plan, reiterated the same arguments which Benjamin Franklin used in 1783, when in correspondence with Richard Oswald respecting the treaty between Great Britain and the United States, then pending, he urged the inclusion of the following clause:

And all merchants or traders, with their unarmed vessels, employed in commerce, exchanging the products of different places, and thereby rendering the necessary conveniences and comforts of human life more easy to ob-

tain and more general, shall be allowed to pass freely, unmolested.

The world is just catching up with many of the advanced views of this great man.

Stability and Innovation in France

The steady course of the Waldeck-Rousseau ministry is winning the admiration of the French people as well as critics of France. General Zurlinden has been removed from his post as head of the army corps in Paris, and Bertillon, the expert in criminal detection connected with the Parisian criminal bureau, has been deposed for his persistent testimony, as an expert, against Dreyfus when other experts as well as the forgers themselves were furnishing evidence that documents which he persisted in saying that Dreyfus wrote were not written by him. M. Dreyfus, in the prison at Rennes, has free opportunity to see his wife, brother and counsel, and is slowly learning all the details of the conspiracy which has made him an historic figure for all time, and which has brought France to the bar of the world's indictment. He is credited with saying, after learning how much loss of life, and suffering beside his own the conspiracy against him has caused, "I will devote the remainder of my days to alleviating sorrow and distress wherever it may be found."

Apart from the Dreyfus case popular interest in France now centers on the presence in the cabinet of two Socialists, men of ability and character. The discipline of the party, which enabled the leaders of it to dictate such terms to Waldeck-Rousseau as forced him to admit Socialists for the first time to the cabinet and then forced the Socialist rank and file in the national legislature to vote for a ministry with General Gallifet in it, is one that creates both admiration and fear in the breasts of moderate Republicans like M. Meline and M. Brissot, who realize that a precedent has been established, that the Socialist party now has both power and prestige which it never has had before, and which it may not give up readily if at all.

British Rule in West Africa

The British House of Commons last week voted in favor of the purchase by the crown of the territory in Africa owned by the Royal Niger Company, the government paying £865,000 and large royalties on all minerals exported during the ninety-nine years ensuing. With this step perfected a process of consolidation and reorganization of British territory in Northern and Western Africa will begin, and the entire tract will probably take on the name, the British Soudan. Colonel Lugard probably will be the first governor and imperial administrator. The Royal Niger Company has been soundly managed and hence remunerative, and the transfer is simply in the line of imperial consolidation rather than an act of necessity imposed by flagrant mismanagement or injury to native or British interests.

For Current History Notes see page 62.

Terrible floods in the Brazos valley district of Texas have caused the destruction of property valued at \$3,500,000, the ruin of countless homes, the death of many whites and blacks and the cessation of railroad traffic. The Federal authorities have responded to an appeal for aid from the governor of the State, and Boston has promptly sent on \$3,800—a balance left in the hands of those charged

with relief of the sufferers in the Johnstown flood of 1889.

In Brief

To those of our subscribers who did not receive last week's paper and that of the week before as promptly as usual, we would express our deep regret that fire and a serious wetting down in our pressrooms have involved considerable delay in sending forth a portion of these issues. Matters have now been righted, and we trust this week's paper will reach our readers in good season.

God's mercy is independent of our moods.

The youngest youth is an old man's cheerful faith.

The oldest old age is a young man's sneering pessimism.

"Get the best and let people know that you have it," summed up the business wisdom which gave success to the late Robert Bonner, editor of the New York Ledger.

Christian Scientists describe Mrs. Eddy as "the feminine principle of the Messianic expectation." It will be in order now to find from the book of Daniel the exact date when the masculine principle will appear to perfect the revelation and bring in the millennium.

A singularly modest request comes to us from a minister who has done service which deserves recognition. He has declined an honorary degree and asks us not to include his name in the list of those receiving such honors and not to mention him as declining one.

The careful study made by one of our consulting editors of the influence of the summer visitor upon the higher life of Maine will repay thoughtful reading. It seems a little difficult to strike the even balance between gains and losses. Alas that there should be any Christian people whose summer Christianity reduces itself to zero or below!

Robert Bonner, long-time owner and proprietor of the New York Ledger, owner and lover of fast horses, promoter of Scotch-Irish gatherings and liberal donor to Presbyterian churches and non-sectarian charities, passed away in New York last week. For many years he was one of the pillars on which Rev. Dr. John Hall leaned.

Col. T. W. Higginson says that the best compliment he ever heard paid to the character and wisdom of Phillips Brooks was that by a student of Vassar College, who said when asked how she liked his preaching: "Like it? He is the first man who ever preached here who did not say one word from which any one could infer that we were not human beings."

The number of our churches from which we have heard as having adopted individual communion cups is rapidly reaching the 175 mark. We wonder where the old sets are going. There are a good many poor, small churches which would be glad to put the discarded cups to use. From some of these we occasionally have an inquiry. One of the latest calls is from a missionary center at Gurun, Turkey. Who has an answer for this people?

Messrs. Lee, Higginson & Co., bankers, Boston, will receive subscriptions for the purchase of supplies, with which Gen. Leonard Wood can start schools in the province of Santiago. General Wood will do all that he can to establish sufficient and well-equipped schools with provincial revenue, and he intends at the earliest opportunity to have English taught by American teachers in all the schools. But just now there is opportunity for private aid, which may supplement the inadequate sum derivable from the provincial treasury.

Christian Endeavor enthusiasm at the Detroit convention must have reached its highest pitch when Secretary Baer on Monday read

the cable reply of the American peace commissioners at The Hague to the greeting of the convention. It announced the success of the effort which the American commissioners have so diligently forwarded to secure a permanent tribunal of arbitration. Our report, elsewhere printed, covers with unusual vividness the main feature of the great Detroit meeting, and will be supplemented next week.

Few Northfield nuggets are so weighty as the searching questions put by President-elect Faunce to the hundreds of students assembled there last week. Ponder them and see if there can be more than one true answer:

What is the use of traveling at sixty miles an hour if we are just as discontented at the end of the journey as at the beginning?

What is the use of talking over an electric wire if we have nothing to say?

Do we think that lifting marble to the twenty-fifth story is bringing the sky any nearer?

Is every Atlantic liner to carry a man away from his own conscience?

The vacant college presidencies all around the horizon are being rapidly filled. In the appointment of Rev. Rush Rhees to the presidency of the University of Rochester its trustees, as in the case of Yale, have recognized the promise and capacity of youth, coupled with substantial achievements already made in the field of scholarship and action. Professor Rhees is an Amherst graduate of 1883 and of Hartford Seminary several years later. After a pastorate in Portsmouth, N. H., he became professor of New Testament literature in Newton Theological Institution, where he has rapidly risen to the front rank of Biblical scholars and teachers. In him the conservative and the progressive temper are finely blended, and he is one of those Baptists who may be considered to have "exceedingly strong tendencies toward Christianity."

Half a century is more than the measure of a generation, and the surviving life of a college class of fifty years is a fair test of the value of a liberal education. Recently ex-President Dwight of Yale entertained his classmates of the class of 1849. Of the ninety-four members, thirty-three are still living and fifteen were present. Among them were Dr. Franklin Fisk of Chicago Theological Seminary, Prof. E. D. Morris of Lane Seminary, Judge F. M. Finch of the New York Court of Appeals, and Hon. W. D. Bishop, United States Commissioner of Patents. Seven of them were clergymen, one of whom was Rev. E. A. Buck of Fall River. Among the deceased are Dr. W. F. Poole, the eminent librarian, Rev. Augustus Walker, who died on the mission field in Armenia, Dr. J. B. Miles, a president of the Peace Society, and many others whose names are not unknown to fame. The class of 1849 shows that educated men are not handicapped in the life race by college training.

The Congregational, Presbyterian, Baptist, Methodist, Lutheran and Christian clergymen of the town of Ann Arbor, Mich., met together recently, discussed their obligations in the matter of marrying couples unknown to them or who came requesting re-marriage when divorced. They decided that only where the persons applying for marriage could produce evidence that the divorce was granted on Scriptural grounds would they marry the offending party to a divorce, and as for strangers party to a divorce seeking marriage from them they said they would have nothing to do with them. Their compact was tested last week, and a divorced woman and her prospective husband went the rounds of the town vainly seeking for a clergyman to marry them. This is a new form of local option and church unity combined which deserves to be imitated; and the trades union aspect of it is not without merit, inasmuch as each man knows that his virtue is not enriching a less sensitive purse.

Samuel Harris, Theologian, Author, Preacher, Teacher

By George Harris, President-elect of Amherst College

Samuel Harris was born June 14, 1814, at East Machias, Me., graduated from Bowdoin College, 1833, from Andover Seminary in 1838, and was pastor at Conway, Mass., 1841-51; pastor at South Church, Pittsfield, 1851-55; professor systematic theology, Bangor, 1855-1867; president Bowdoin College, 1867-1871; professor systematic theology, Yale Divinity School, 1871-1895; professor emeritus, 1895-1899. Died at Litchfield, Ct., June 25, 1899. He received the honorary degree of Doctor of Divinity from Williams, Doctor of Laws from Bowdoin College.

Profound theologian, lucid author, intellectual and spiritual preacher, influential patriot, pure and symmetrical character, a man first honored, then revered and finally beloved by all who knew him well.

Of this great thinker and teacher I attempt, not a chronological account of the outward events of his life, but a characterization of his intellectual, spiritual and personal qualities.

He did his principal work as teacher of theology in the Bangor and Yale Divinity Schools for thirty-five years. His beliefs were those of the Christian Church through the ages, but they were his own, as new and real as the faith of the first Christian disciples. He rejuvenated theology in the light of modern knowledge and in the wealth of the personal and social life of the present. He found the rationale of nineteenth century science and philosophy in God, the supreme reason, realizing the kingdom of righteousness and love in humanity. His God was a God, not of the dead, but of the living. His theology was constructive rather than apologetic. Criticism of inadequate and mistaken theories was the criticism which truth makes on error. He met skepticism and atheism with fairness and courtesy, as one sincere gentleman might talk with another sincere gentleman who differed from him, welcoming the truth contained in error and converting an enemy into an ally. So far as I could judge his faith was never clouded by doubts, while yet he understood doubt as if he had felt it, reminding one in this respect of Jesus, who allayed fears (fear not, little flock) which he himself did not cherish.

Dr. Harris belonged to no school. He could not be classified as old school or newschool, as conservative or progressive, for he embraced those eternal principles which are ever old and ever new, which are in perfect proportion, and in which the little is not magnified nor the great minimized. His theology was the revelation of God's grace and love in Jesus Christ for the redemption and perfection of men, the kingdom of God on earth, and the law of service in that kingdom—a scientific, rational, ethical and spiritual theology which could not be narrowed to provincialisms.

Only after he had lectured many years did Dr. Harris put his theology into literary form for publication. With the exception of a thin volume comprising a course of lectures given at Andover Seminary in 1870 or 1871, and an occasional sermon, he published nothing until he was sixty-nine years old. Then appeared *The Philosophical Basis of Theism*, which

was at once recognized as the work of a master. One hardly knows which to admire most, the breadth and profoundness of thought, or the stately movement of argument, or the felicity of illustration and imagery, or the perfection and beauty of style, or the originality, or the spiritual reality which are combined in the volume. In the heart of the work are four chapters on the True, the Right, the Good, the Perfect, which should be published separately as a classic. A few years later *The Self-Revelation of God* appeared, a fit companion to the first book, passing to Christian Theism and showing the same characteristics of thought and style. When he was more than eighty years old he sent to press two volumes on Christian doctrine, comprising about half of his system of theology proper. These are, to a considerable extent, a repetition of his former works and are more diffuse, yet are of great value, suffering only in comparison with his own earlier works, but not at all in comparison with the writings of others. Whether the remainder of his system, which includes redemption, is fully prepared for publication I do not know. Until last year he had been steadily at work upon it, but I fear it was not completed and revised. He often told me, however, that he was more interested in fundamental than in doctrinal theology, the latter being an unfolding of the former.

In my opinion, which many others share, Samuel Harris was the greatest theologian of the nineteenth century in this country, nor has England produced one as great. This also was the opinion of Bushnell. If the estimate is made, not chiefly in respect to keen, acute, analytic, critical qualities (which Dr. Harris had in high degree), but in respect to broad, deep, affirmative, real, ideal constructiveness, he stands head and shoulders above all others. We do not exclaim, admiringly, "How brilliant the man is!" We say, meditatively, "How true his thought is—we must do something about that!"

Dr. Harris was a preacher of great intellectual power. He was minister in Conway and Pittsfield, Mass., was co-minister with George Shepard in the Central Church of Bangor, and until he was eighty preached nearly every Sunday in New Haven and vicinity. He never had a note before him, yet his style was as finished as though every word had been written. He always spoke on great themes, with profound thought clear as crystal, made real by apt illustration and rising at times to eloquence. Thoughtful hearers were always deeply impressed.

He was most powerful in public address at the time of the Civil War as a favorite speaker at mass meetings of citizens, while he was in Bangor. During the darkest hours of the war he could stir the spirit of loyalty by impressing the great principles of national life. He was statesman and orator, not appealing to the passions of the hour, but to true patriotism. Political leaders repeatedly urged him to represent the

district in Congress, but he refused, thinking he could do better service in addressing the people and in continuing his work of training preachers. I heard him once soon after the war at a meeting held in Norumbega Hall in the interests of reconstruction. When, after two or three public men had spoken, he was called on there was a burst of spontaneous enthusiasm, which was repeated more loudly when he finished his speech.

The presidency of Bowdoin College he resigned after four years, in 1871, and returned to the more congenial work of teaching theology. Administration was not to his taste, nor was he well fitted for it. The cares and vexations of the office gave him, he told me, the "jim-jams." But he was highly appreciated by the four classes to whom he taught philosophy.

Best of all was the life and character of this noble man. I cannot find words adequate to describe one who has been to me, since my boyhood, adviser, friend, almost father—my ideal. Engaged in identical pursuits, holding similar opinions, united in kinship, the bond between us was very strong and close. He was not demonstrative, was often silent by the hour, would drift out of conversation into abstraction, and had no small talk. But start him on a congenial theme—and all around were silent. He was absolutely sincere, disinterested, kind, generous, modest; one who lived his beliefs and realized his ideals. He had no children of his own, but to his adopted daughter and her children he was father and grandfather, and nephews and nieces, one after another, sometimes two or three together, had their home with him during the period of education, and every one of them idolized him.

A great man has finished his work. He was great in humility, never seeking to advance his own interests, and was not as widely known and honored as he deserved to be. But to hundreds of ministers he was the most inspiring teacher, to thousands of Christians the most spiritual preacher, to scores of friends the holiest and loveliest man, and to all of them the best representative of the Master who proclaimed the truth that makes men free.

Christian Work and Workers

The first of the Northfield Students' Conferences closed last Sunday after one of the most successful sessions in its history. Over 600 student delegates attended, Yale sending eighty-four, and all the exercises indicated a spiritual high-water mark. Mr. Moody was, as always, a favorite speaker and was assisted by such men as Evangelist Sayford and President-elect Faunce. For the Young Women's Conference, which is to begin on Friday of this week, over 400 delegates have registered—the largest number in the history of this movement. Mr. Robert E. Speer, who was one of the most popular of the speakers at the Students' Conference, will speak every day at the coming meetings, besides conducting a daily Bible class. Pres. Charles Cuthbert Hall and Dr. Tennis Hamlin will also deliver addresses. These conferences are open to the public, and good accommodations are offered at small expense.

The Mission of Congregationalism to the Intellect*

President William DeWitt Hyde

In rearing the noble structure of the Christian life, intellect is the architect that draws the plans; will is the mason that builds the walls; emotion is the artist that adorns the façade, decorates the ceiling and through the magic of his wondrous windows makes every admitted beam of light the bearer of messages of loveliness and inspiration from soldier-saints and prophet-statesmen and martyr-lovers, whose deeds and words and deaths created, conserved and cemented the glorious faith in which we all rejoice today.

Congregationalism from the first chose the work of the architect as its special prerogative. It was because the Church of England at the close of the sixteenth century was too exclusively occupied with the artistic and decorative aspects of religion that Congregationalists sought to make their architectural contribution to the church through independent organizations. It is because so-called liberal churches at the close of the nineteenth century are too exclusively concerned with masonry, regardless of mature and well-considered plans, that Congregationalists today refuse to follow them; but stoutly maintain that the intangible doctrinal plan is quite as essential to the spiritual welfare of the world as the most solid wall of righteous conduct that moral mason ever laid.

To be sure, the architect is liable to special dangers and temptations of his own. If he ventures to despise the mason and to offer his paper plans as a substitute for stone and cement then he becomes the most contemptible of charlatans, and the wise world laughs to scorn his preposterous pretensions. There have been periods when Congregationalism has erred in this direction. Again, if the architect despises the artist and refuses to recognize the elements of comeliness and proportion, harmony and beauty, in the structure he designs, then, though his error is less immediately fatal, it is a serious defect, and as time goes on proves increasingly disastrous. Owing to the reactionary character of its origin, this has ever been the besetting sin of Congregationalism, from which only in very recent years has it begun in earnest to emancipate itself.

Our chief danger today, however, is not that we shall be unmindful of our besetting weaknesses, not that we shall be too slow in copying the features that we need from our Episcopalian parents on the one side and our Unitarian children on the other, but that in our eagerness to be like the other kingdoms round about us we shall be false to our peculiar mission and betray our special trust.

Our peculiar mission is to the intellect; our special trust is orthodoxy, in its literal meaning of right teaching. To that peculiar mission, to that special trust, the Congregational churches are not as faithful today as a continued justification for their separate existence requires that they should be.

In saying this I am far from lamenting that this or that particular system, whether of Hopkins or Edwards, Taylor or Tyler, has ceased to dominate the denomination. It is doubtless occasion for congratulation that all the systems constructed previous to the general acceptance of the doctrine of evolution, and the universal diffusion of the results of historical and Biblical criticism, have "had their day and ceased to be."

Evolution and criticism have given us a larger world, and the system of thought that is to express this enlarged world must be vastly more complex and capacious than any of the systems that went before. System of some sort, however, we must have, if practical life is to be wisely directed and pure emotion is to be permanently sustained. If there be a God; if there has been a revelation of his will in history and of his nature in humanity; if there is a person worthy to be called his Son, and a Spirit adequate to represent him in the world today; if man, by nature the heir of the animal, is in spirit capable of becoming the child of God; if there are processes by which man can rise from the natural to the spiritual state, and gain assurance of divine favor; then it must be possible to render some intelligible account of these facts and processes, and to set forth these truths in rational relation and systematic form.

This peculiar mission of Congregationalism we are failing to fulfill today. There is no accepted body of doctrine, clear-cut, well reasoned, consistently and comprehensively thought out, which you can count upon hearing when you enter a Congregational church. On the contrary, we are bound together more by the simplicity, not to say barrenness, of our forms of worship than by the adequacy and richness of our doctrinal teaching. In an informal discussion at a club, where men of widely different views were expressing themselves with great freedom, a mill agent, a man of unusual keenness and intelligence, a member of a Congregational church, described what is actually given out in many of our churches as "*débris* floating in dishwater."

The fault is not exclusively or chiefly with the ministers. Our mode of selecting ministers, while it tests a man's rhetoric and elocution and whether or not he has a taking way with the young people, gives little or no means of ascertaining whether he has a reasoned and organic body of truth to communicate or not. Furthermore, we have no recognized centers or agencies through which such a positive body of doctrine is being effectively disseminated. There are a few individual writers here and there who give some evidence that they have thought things through to a conclusion; but they are too much engrossed with practical cares to give more than glimpses of their doctrine to the public. There are colleges and seminaries which teach philosophy and theology; but a theological professor of large experience remarked recently that he knew of only two colleges which give their students a point of view which has any significance for theology; and

the professors of theology are too new in their places, or have too few pupils under them, to have made upon the churches as a whole the impression of a "school," with characteristic and positive convictions. There are excellent publications which contain excellent articles; but, since the unfortunate discontinuance of the *Andover Review*, we have not had a publication devoted to fundamental theological problems which could be counted on to give a definite, consistent, consecutive presentation of a positive point of view. Whether the influence of that review was sound or unsound, helpful or harmful, is a matter on which there is honest difference of opinion, and which it is not necessary to discuss. It did give an able presentation of certain views, and it did provoke able criticism of those views, and both the statement and the criticism were of great service to the development of thoughtfulness on these great themes throughout the entire denomination.

The fashion nowadays to decry and depreciate dogma is the most silly and foolish of the many fads of the hour. Indulgence in it has brought our Unitarian friends to the very verge of doctrinal sterility, and rendered it impossible for them to breed their ministry out of their own loins. If we give way to it we shall meet the same fate, and be forced to borrow of the Methodists as the Unitarians borrow from us, or else we shall have to accept such intellectual standards for our ministry as those with which the High Church party of the Episcopal Church appear to be content, and substitute second-hand ecclesiastical hearsay, in fantastic garb and unctuous intonation, for personal insight into the laws and personal possession of the motives of wise and noble living.

Dogma is to religion what astronomy is to the stars, what botany is to flowers. We do not consider it sufficient to simply gaze at the stars and smell the sweet odor of the flowers. The astronomer breaks up the starlight with his lenses and gives us a doctrine of their motions and their chemical constitution, which is a very different thing from what the plain man gets by simple stargazing. It is the science of astronomy. The botanist cruelly pulls the lovely flower to pieces and gives you in place of the beautiful and fragrant whole a name and a place in a system of classification. It is the science of botany. And yet there are men who have no quarrel with either astronomer or botanist, who nevertheless raise a great hue and cry the moment you begin to analyze God's attributes and attitude toward man and to break up man into his elemental passions and pull apart the springs of motivation in his soul. They complain that in place of the living God and breathing man you are giving them mere dead dogmas and inanimate abstractions. To be sure, you are. You are doing for God and man precisely what the astronomer does for the stars, precisely what the botanist does for the flower. You are aiming to be scientific; you are applying the tool of science, which is analysis, to

*The first of a series on The Congregationalism for Today. Other articles will follow by Rev. Drs. E. S. Storrs, C. E. Jefferson, Washington Gladden and C. R. Brown.

the revelation of God and to the soul of man. It may be a cold, cruel thing to do. It may be that the product is not so beautiful as is the living whole with which we start. But it is just as necessary and just as useful in the one case as in the other. If any man in this late day wishes to go up and down the earth decrying science, he is welcome to the task, though he will get scant hearing for his pains. Let him not, however, pose as the friend and advocate of science in every other department of knowledge and then when it comes to the subject of man in his relation to God decry the scientific method of logical analysis and dogma, which is its inevitable product. You can get stargazing without spectrum analysis. You can get the bloom and fragrance of the rose without a compound microscope. You can get sweet, sentimental experiences of piety without logic and dogma. In all other departments, however, the world has agreed that the shallow, sentimental first impression is not enough. If we are to save religion from the intellectual contempt into which it is fast falling under the influence of this superficial sentimentalism, we must subject man in his relation to God to a rigorous analysis; we must throw out one by one upon the screen of logic the component elements of the divine nature; we must lay side by side upon the table the sepals and petals and stamens and pistils of man's dissected soul.

"Ah!" my unscientific, sentimental friend objects, "you forget what wretched, false, grotesque work men have made of it when they have tried to subject the idea of God to logical analysis and draw up man's nature and destiny in terms of dogma." No, I do not forget. There has been a great deal of false and pernicious dogma in the world, I must admit. But theology is no exception. The Ptolemaic astronomy taught many erroneous notions. Shall we therefore decry astronomy as a whole and revert to simple stargazing? The Linnaean system of botanical classification was arbitrary, fantastic and misleading. Shall we therefore assume in advance that Gray and Goodale have nothing to tell us which it is worth our while to hear? Augustine and Calvin and Edwards doubtless made mistakes. But does it follow that there is nothing for us to do today but settle down in self-complacent ignorance and trust that man is on the whole a very good being, or if he isn't a good God will bring him out all right in the sweet by and by? The man that takes this indolent attitude becomes thereby intellectually sidetracked and ere long will find that the train of earnest thinking has moved on and left him standing generations behind the times.

If any Congregationalist is ever tempted to indulge in this superficial depreciation of dogma, let him remember that therein he is parting with his birthright, which is a definite, scientific grasp of the intellectual basis of the spiritual life; let him remember that for every such idle word of blasphemy against the holy name of science he shall give account at the bar of outraged reason for what comes perilously near to being the one unpardonable intellectual sin.

It does not follow that dogma is to be preached, any more than it does that it

would be wise for an astronomer to offer his diagrams and formulas to a visitor to his observatory as a substitute for the stars the visitor comes to see; or that a botanist should give his guest a bouquet of technical names in place of flowers to look upon and smell. The preachers should know dogma as the scientist knows his formulae and nomenclature. All his preaching should be susceptible of justification by dogma. That is, he should be able to state in dogmatic terms what precise changes from lower to higher states of thought and feeling and volition his sermon is calculated to produce. That he cannot do unless he knows what those stages are and what is the logical relation between them.

The work of intellectual destruction has gone far enough. Since the action of such recent representative councils as those which have installed pastors in the Park Church, Hartford, and the North Avenue Church, Cambridge, no man can say that there is not liberty enough in Congregationalism today. That liberty doubtless needs to be jealously guarded, and judiciously extended to remote and rural regions. In principle, however, it is sufficiently established and recognized. The immediate work before us now is not destructive, but constructive. We no longer need the inspector to condemn, but the architect to plan. One of the best services the coming International Council can render will be to give authoritative witness to that body of doctrine which we have saved out of the temporary havoc which evolutionary and critical conceptions have wrought in the traditional beliefs, and to call the attention of the churches to the imperative need of welding together the truths we have saved from the wreck of the ancient systems, and the truths that have been brought to us on the flood of these scientific and historical studies, into a definite, coherent, reasoned and reasonable body of doctrine, which will at once satisfy the honest seeker after truth and inspire the earnest hungerer after righteousness, and give to all our people the intelligible plan of life and the authoritative guide to conduct which, in the complexity of modern life, is more imperatively demanded today than it ever was before.

Friendly Letters

BY ALLEN CHESTERFIELD

II. TO A REPRESENTATIVE OF A BENEVOLENT SOCIETY

My Dear Friend: You often cross my tracks and whenever you do I feel moved to express my admiration of your devotion to the cause with which you are associated. I know that yours is in many ways a difficult and often unappreciated vocation. You have to be away from home a great deal. You live much of the time in sleeping cars and hotels. Sometimes you have to be entertained in houses where the host expects you to sit around the parlor all the afternoon and make yourself generally agreeable. A great many times you are looked upon as a kind of necessary nuisance. You encounter the varying moods of all sorts of ecclesiastical assemblages. You, better than most speakers, understand how cold an American church audience can be when it tries. You have seen it repel

your eloquent volleys as doggedly as the few doughty Spaniards entrenched in the blockhouse on the summit of El Caney for a time withstood the attacks of our troops. You have come down from the pulpit longing, not for compliments, but for a cordial grasp of the hand, while the congregation has filed silently out leaving you alone with the minister or the sexton. Or, perhaps, a well dressed man, wearing a fifty-dollar gold chain, has accosted you and after effusively declaring that he believed in missions has deposited fifty cents in your palm.

Yours, I repeat, is no bed of roses, but in the present partially sanctified state of our churches it appears as if somebody must do the work which falls to you. I do not recall any one in apostolic times who may serve as your exact prototype. My impression is that the early Christians, whenever they met together for worship, gave as they were able for the necessity of saints and salvation of sinners, and I doubt if they required constant rousements from outsiders in order that they might do their duty. I do not think that they shrank from the contribution box as many of us carpet-slipper Christians do. Indeed, I sometimes dream of a condition of church life so fervent, so well-ordered, the fruit of such careful training by pastors and Sunday school teachers, that it would not require this periodic agitating by you and your co-laborers. But I suppose you must take us as you find us, and if we are not disposed to give from habit or on a sensible well-thought-out basis you must catch our pennies and our coppers as they slip from the hands of impulsive benevolence.

There is one thing which I have noticed in the appeals of yourself and of representatives of other societies. You give me the impression that your society is the only one in the wide world laboring for the cause which you advocate. I seldom hear you allude to the fact that other denominations are in the same field, and that therefore God does not hold our particular branch of Zion solely responsible for the redemption of the universe. I should like to hear in passing what understanding exists between your society and these other forces at work for the same end. I doubt not that there is a plenty of work for all, but I would like to hear an occasional allusion to what other organizations have done or are doing. It is natural that your zeal should lead you to see your own denominational work through the large end of the telescope, but nothing in the long run is gained by ignoring all co-operative agencies.

I have the impression, moreover, that within our own denominational fellowship are perhaps half a dozen societies which prosecute different phases of the one great work of missions. But I have listened for going on two score years to the appeals of secretaries and agents, and I can recall only a few in which there was the slightest reference to a sister society. I remember that when I first began to take a responsible interest in Christian missions I heard a telling plea for home missions on the ground that the planting of Christian institutions in the West conduced to national stability. It was one of those argumentative corns which had to be admitted, and I gave all

the spare change in my pocket. But only a Sunday or two later another agent came along and appealed for an education society, using exactly the same line of patriotic reasoning. The argument was just as logical, but my change was all gone, and I could not help feeling that one of those agents had been foraging out of his own preserves. As the years have gone by and I have become a casual reader of the religious papers and of missionary periodicals, I have dimly grasped the faint outlines of the boundaries of demarcation between the benevolent societies of my denomination. They are still somewhat obscure in my mind. I can easily keep track of the province of the C. B. A. Society and of the D. E. F., and I can usually make a fairly good guess concerning the special function of the I. H. G. Society, but when it comes to the J. K. L. and the O. N. M. and the P. Q. R., I am often hopelessly in the dark. Now it would help matters wonderfully, my dear friend, if, whenever you speak of your own society, you would in the course of your remarks refer to "the grand work" which our sister society, the X. Y. Z., is doing, and to the cordial relations which exist between its officers and those of your own organization.

And, now I think of it, wouldn't it be a highly magnanimous act if sometime, when you have gotten your audience keyed up to the giving point of what might represent an average individual benevolence of a cent a day for three weeks—if, I say, at that moment of your supreme triumph you should say: "Brethren, the contribution box will now be passed, and the money received will be devoted not to my society, but to the J. K. L. Its debt is larger than ours, and it has had a very poor year in legacies. It is doing a noble work and needs all you can give."

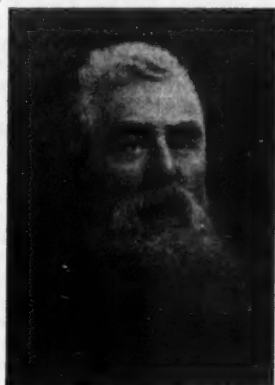
May I also suggest that when you come to us from time to time you undertake no labored argument to prove that it is the business of the church to evangelize the world. We are stingy enough in Eastfield—heaven knows—but most of our people have been brought up to believe in missions, and we don't need or care very much for the philosophy of the subject. We perhaps require a little brushing up on the historical side, though we are fairly familiar with William Carey's hammer, Marcus Whitman's ride and the incident at the haystack in Williamstown. Deacon Bisbee says that the address which gets hold of him is not the one which abounds in pathetic stories about missionaries wading through snowdrifts, but the one which is a plain, business-like statement of the work of the society. He likes now and then to hear just how every dollar he gives is used. He wants to be put in touch with the men on the front line. He wants to have the cause of missions laid not so much upon his emotions as upon his conscience. Please have the deacon in mind the next time you come to Eastfield. He is our largest giver. But there are a good many of us smaller givers who feel as he does.

I love to believe that no heroic sacrifice is ever lost, that the characters of men are molded and inspired by what their fathers have done, that treasured up in

American souls are all the unconscious influences of the great deeds of the Anglo-Saxon race, from Agincourt to Bunker Hill.—*Garfield.*

Guests of the Coming International Council

Dr. Alexander Mackennal is one of the two or three most eminent leaders of British Congregationalism. He was chairman of the Congregational Union in 1887 and, after Dr. Hannay's death, was invited to be its secretary. He also was secretary of the first International Council. He is about sixty-three years old. For twenty-two years he has been pastor of the church at Bowdon, Cheshire, a few miles from Manchester, having



previously served churches at Burton-on-Trent, Surbiton, a suburb of London, and Leicester. At Bowdon he has an assistant pastor and five evangelists, their six congregations forming one church. He was very active in founding Mansfield College, at Oxford, and succeeded Dr. Dale as chairman of its council and educational board. He also has been conspicuous in the Free Church Congress movement. He possesses remarkable and diversified abilities but is even more notable for his sterling sense, resoluteness, large catholicity of spirit and geniality. He was a delegate to our National Council at Worcester in 1889 and also to that at Portland, Ore., in 1898. Few, if any, English Nonconformists are more widely known or more heartily respected and beloved on this side of the Atlantic. Dr. Mackennal is the author of several volumes of sermons, a *Life of Dr. Macfadyen* and *The Story of the English Separatists*.

In and Around Chicago

The Sacredness of Endowments

One of the causes of present appeals to Dr. Pearsons for aid is the growing indebtedness of our colleges. For years expenses have outrun income. In many instances capital has been used in meeting these annual deficiencies. Dr. Pearsons feels that no college management is justified in allowing this. He believes that an endowment is sacred and that its income only can be properly used. In view of this fact he does not hesitate, however difficult the procedure, to advise college presidents to keep expenses within the income even if it entail hardship and temporary loss. Reports from some of the colleges where this has been done are encouraging. Relieved of the necessity of appealing to the public, or to a few generous friends to make up current expenses, these colleges are increasing their

endowment and may soon be able to return to the former rate of expenditure without the prospect of burdensome debts at the end of the year.

Last Ministers' Meeting of the Season

The attendance July 3 indicated lack of interest, although the subject under discussion was one of importance. Dr. J. W. Fifield's topic was *Rake Offs*, or the custom by which each wage earner pays a certain sum a week, or as a bonus, to the foreman for giving him a job and a contractor a certain per cent. on the amount of his contract to the real estate agent who aids him in securing it. Usually this increases the cost of the work to the employer at least ten per cent. Testimony was also given concerning false advertising by the great stores and the deliberate deceptions which they practice. One of the brethren thought that such criticism ill becomes ministers who agree to take less salary than is credited them in the year-book, and thus appear before the public as receiving more than they actually do receive. Only a single voice was raised in deprecation of the universality and unmodified character of the charges brought against our business men and especially against the honesty of the large stores in their methods of advertising.

Chicago's Gift to Hawaii

Rev. W. D. Westervelt, for several years an earnest worker in and near Chicago, has been invited to return to Hawaii, where he once rendered efficient service as a missionary, and take up work among the native churches. Though strongly attached to this city, and with many opportunities for labor here, he feels that at the present time he can be most useful in Honolulu. He speaks the language of the natives with ease and enjoys the confidence of the native Christians to a remarkable extent. The character of his work will be determined after reaching the islands and studying carefully the situation. He will sail from San Francisco in about three weeks. Appreciative resolutions commending him to the brethren in Hawaii were adopted.

Whitman's New Professor

The appointment of Miss Virginia Dox as professor of physiology and hygiene and American history in Whitman College commends itself as pre-eminently fortunate. She has had a medical education and has long been an ardent student of American history. Her skill as a teacher was shown during her connection with the New West schools, and her usefulness in the Northwest in home missionary fields can hardly be limited.

Chicago University Convocation

In spite of the frequency of these convocations, President Harper manages to make them interesting. A large number of students received degrees and there were a few important changes in the faculty, but the interest centered in the speakers. On Saturday, Founders' Day, President Angell and Pres. Cyrus Northrop made the addresses, which were heard by 3,000 people. The latter described the kind of education the country should receive, and the former presented the contrasts between the methods of the college of fifty years ago and the modern university. The event of Sunday was the convocation sermon by Dr. George Adam Smith on *Temptation*. Among other things he said that the character of the temptation which shall meet us we determine ourselves. Just as we cannot conceive of certain classes of temptations coming to Jesus, so by the life we lead, especially in youth, do we close the avenues by which the spirit of evil may approach us. We must remember that as we bear pain and meet death alone we must also carry on the warfare with evil alone, although in this we may, by clinging close to Christ, receive supernatural aid. The sermon impressed the students of the university profoundly.

FRANKLIN.

Vacations—How and Where to Spend Them

"BEST ANSWERS." VI.

The suggestions printed below have been selected from a large number submitted in response to our request. We wish we had sufficient space to print more, but we have aimed to select for publication those which are most definite and practicable in their suggestiveness. Rev. Nehemiah Boynton, D. D., who was asked to pass judgment on the printed answers, has selected as the best that written by Emily Tolman of Arlington, Mass., and as the second best that written by F. M. Bostwick of Clifton Springs, N. Y. He deems the answers furnished by L. J. S. and C. E. S. as worthy of honorable mention.

BEST AND SPECIALIZATION

Avoid hurried visits to the great "points of interest." A vacation spent in some one interesting region will enable the soul to strike one little root deep enough in that soil to remain and enrich the life ever afterward. Vegetate in some unfamiliar locality—a different one each year—with as various scenery and occupation as a well-ordered disposition demands. For example, go to Stockbridge, Mass. Live either in tent or house. Make liberal use of camera, bicycle, canoe, tennis, or sketching outfit. Read the poetry, fiction, history and biography connected with the place, not overlooking Nature Studies in Berkshire. Revel in the antiquities, natural resources and scenery. Study the local institutions, such as the best village improvement society in the country, and learn how to produce a velvet lawn. Make excursions, and "do" the entire vicinity at leisure and at first hand. The result of the years will be a life enriched from many original sources, well rooted in home and native land, and an annual vacation sufficiently varied and elastic to please all tastes and profit all members of the family.

W. J. M.

THE GOOD TIMES OF A HOME MISSIONARY FAMILY

The vacation of a home missionary and family on Puget Sound, in a cabin between the water and the fir-crowned hills of Vashon Island. Occupations: bathing, swimming, climbing, tramping, boating, shooting and eating. The small boy took headers into the sound, crossed ravines on slippery logs, burned fireworks on a raft, ate five times a day. The daughter and her society friend tore dresses and hands and burned their noses gathering treasures from wood and water. The college boy, for money and muscle with amusement, joined a land clearing force near. One tree fell, with its 300 feet of length, straight into the sound. Grand! A fire galloped through the underbrush. Grand! The making of a collection of starfish and shells for an inland professor earned a summer's wage for one and gave purpose to numberless excursions. The father joined every game, frolic and excursion, and preached on Sunday. The mother decked her cabin with ferns, cooked oatmeal by the gallon, mended tears by the yard. It all was rest. Elements of this vacation: variety, beauty, freedom, change of occupation, purpose in recreation. Results: added health, wealth and happiness to six people of small means.

MRS. W. H. ATKINSON.

San Rafael, Cal.

A FOURFOLD DIVISION

Assuming one has four weeks, let the program be this: one week at home. Do nothing. Get acquainted with your wife and children by unbroken home intercourse, long daily drives, or other convenient but short outings. Men in exacting business or professional life become, in a sense, strangers to the members of their own families, to the coast of each and all. A week together will be a common good, large and lasting. One week by the ocean. One cannot afford to be without, for a little, the breath of the sea, the sound of the sea, the grandeur of the sea, and seven days will give all one can get and hold. One week in the mountains. The talk of the trees and rocks and landscapes in stillness and in storm is a revelation always fresh and always help-

ful. One week in some place kindred to Northfield, where the outer man will be cared for and the inner man get refreshment and strength that will last not only until the next vacation but through life. Here is sea and land, home and heaven, and nothing can be wider or better.

H. L. R.

NOVA SCOTIA AND THEREABOUTS

Take steamer for Yarmouth, your bicycle stowed in the hold, and sail away to many new experiences and the refreshing air of "The Provinces." You awake in a new land, the old world of your dreams. Mount your wheel, astride your tourist case and off you go to quaint Weymouth. Next thing you are in France, spinning along hard paths trodden by church-going feet of the simple-hearted people of Evangeline. At Digby you may fish, or sail or steam across to St. Johns and back. Annapolis awaits you, serene above its loveliest of valleys. Past diked fields, beside the river ever-beautiful, through English villages where people are unspoiled and hospitable, you admire old Blomidon, marvel at the bore in the Shubenacadie and enjoy Windsor's classic shades. Turn aside to Halifax, or wheel on to Truro. Visit Wolfville and Grand Pré where dwelt Evangeline. A trip by train and boat through the Bras D'Or lakes and over to Prince Edward Island, rich in farms, whence you can take steamer homeward, or a return via Halifax, completes a most refreshing tour for small expense. It cost us less than \$2 a day. If you settle down in Weymouth or Wolfville you will make no mistake.

A. W. H.

LAKE AND MOUNTAIN

If I were to suggest a summer outing from personal experience for those who have a few weeks to spend and not overmuch "lucre," I would say if one can start from New York or any point on the Hudson let him take the day boat to Albany, stopping for the night or two nights and a day, visit the capital and points of interest, then take the morning train for Caldwell at the head of Lake George. At Caldwell take the steamer down the lake (the most beautiful lake in America) to Baldwins', then take the train to the old Ticonderoga Fort and battlegrounds, spend a day, then take the boat down Lake Champlain to Burlington, stop for a day, visit the most beautiful city in New England, get a view of the whole Champlain Valley from the Green Mountains to the Adirondacks from the college dome, then cross the mountains eastward to Caledonia, or, better, Orleans County, the "lake region" of Vermont and of New England. The tourist should spend as much of his time as he can in this V of the Green Mountains, perhaps touch the shores of Lakes Caspian, crystal Willoughby and Memphremagog or the shores of smaller lakes and ponds. As the vacation draws to a close let the tourist return by the Connecticut Valley, the White Mountains, or westward via the St. Lawrence and the Thousand Islands. This trip taken in either direction will give one the *crème de la crème* of New England and New York mountain, lake and valley scenery and at reasonable outlay.

ONE WHO HAS BEEN THERE.

Churchville, N. Y.

SEVEN SENSIBLE POINTS

(1) Go somewhere. Your home, your town is the best on earth, but get a change if possible. (2) As a rule, visit new and worthy scenes. Make travel an education. (3) Make

light of little inconveniences. A poor lunch, a dusty seat, an upper berth are forgotten in a day, but visions of snow-clad peak, billowy woodland, even boundless "sage and sand" live in memory for a lifetime. (4) Be cheerful and helpful. Even strangers will appreciate a character that hangs out a smile and a fellow-traveler that helps even to self-sacrifice. (5) Travel intelligently. Read up your route and learn what and how to see. Be less anxious to get snapshots of freaks and city streets and more concerned to see what God hath wrought in mountain and cañon, and hear his voice in woods and waterfall. (6) Have good company or none when you stand before those sights where Stoddard says, "The finite prays, the Infinite hears and Immensity looks on." (7) For one memorable vacation spend a week 7,000 feet high on the crest of the Rockies in the Yellowstone National Park. Turn nature's pages, on which are shown the beautiful springs, the fascinating geysers, the glorious lake with its snow-capped sentinels and the incomparable Grand Cañon, whose builder and decorator is God. And if you read aright you will be richly repaid in health, enjoyment and character.

K. W. J.

LIFE ON A COASTER

Having been teaching for a number of years, June found me greatly in need of rest and an entire change of surroundings. But my purse was as slender as the purse of the all-round teacher usually is, and I was pondering when this letter came:

BARGE MERCEDITA, BOSTON, MASS.

Dear Cousin: I know by the calendar that your vacation has begun. I wonder how you will spend it. If undecided, let me suggest that you come with us for a trip. Steve is captain of this coasting barge, and I am to be with him during the summer. Our trips thus far have been—Boston to Bangor, Bangor to Philadelphia, then to Boston. Length of voyage three to four weeks. It is an idle life, plenty of air and sunshine and a novelty of scene that cannot fail to please.

Yours with love, HARRIET.

I accepted the invitation, and the realization falls of description. The ride across Penobscot Bay and up the river gave us hours of exquisite coast and inland scenery; the journey from Bangor was a real taste of deep sea life; the tow up the Delaware a charming panorama. But there was no greater delight than in wandering about the Quaker town, with its foreign shipping, attractive markets, colonial landmarks. To those who would make the experiment let me say, the price of board on coasting vessels is nominal, the food plain but palatable.

C. B. B.

IN OLD PROVINCETOWN

A vacation trip to "the tip end of Cape Cod," the toe of the Bay State shoe, lingers in my memory as a most helpful time, the four hours' sail from Boston being not the least pleasant part of it. Provincetown, as it comes into view, looks like a city with its three-mile water front along its beautiful harbor. For quaintness, with moderation in price and neighborly kindness, I do not know its equal. With board at the hotels from \$8 to \$12 a week and in private homes for \$6 and rooms from \$1 to \$3, with privilege of bringing oil stove and getting one's own meals, one can make the expense about what he chooses. With four lighthouses and three life-saving

stations within easy reach, with sails in harbor and around in open water, with fishing trips, with walks across the sand dunes, nearly as hard as a floor, to the ocean beach, with the new State road and its "grand view," with queer little crooked streets, with odd old houses, with walks and rides and bathing, there is enough to change the trend of weary body and mind.

E. L. M. H.

MINISTERING TO POOR CHILDREN

Since our graduation from the "College Beautiful" Belle and I have taught in the Prospect Street School in the city of B—. For three summers we have passed the month of August in the rural town of S—, a few miles away, but last summer we decided to give some of the poor, tired children in the crowded tenements of the city a taste of life in the beautiful country. We rented a small, unoccupied farmhouse a mile from S—and arranged with our city missionary to send ten children to spend a week at "Clover-ridge," as we named our country home. Friends became interested in our plans, the Christian Endeavor Society and King's Daughters Circle each gave us five dollars and with the money we would have paid for our board we found at the end of the vacation that we had given forty boys and girls a most delightful time and met all expenses. Belle and I felt that we were richer and happier because of our efforts to "minister unto others" and thus help carry out the motto of our beloved *alma mater*.

CLOVER-RIDGE.

ON AN ISLAND IN SUPERIOR

Henry Drummond's ideal vacation—"to be one's simplest self, forget the past and ignore the future"—can be realized only by attention to the necessary conditions. This beautiful "gospel of relaxation" involves a break with usual environments. For Drummond it meant Norway with Glasgow left behind. There he was "out of thinking, out of planning, out of responsibility for others." For all it means reefer instead of "Prince-Albert," fish instead of baked beans, "books in running brooks" instead of morocco and half-russias and a complete change in the operation of the mental machinery. I certainly approached this ideal last summer off the shore of northern Wisconsin (twenty miles from Ashland by the "Plowboy") on a chartered isle called Madeline. One of the Apostle Islands, it is also a poet's isle. Here in the "forest primeval" the cool waves of Superior and the life-giving northern air "nature keeps health in hiding for weary nerves." The historic, but long-disused, "old mission house" of the American Board has been purchased and dedicated to the new mission of furnishing an abode for summer pilgrims. From this shrine I came with a sense of recreation and thither am about to return, feeling that I have learned at last how best to spend a vacation.

Stoughton, Wis.

J. H. K.

FLOAT DOWN A RIVER

Take it all in all, I believe those who have any fondness for water experiences can get the most pleasure in the shortest time and for the smallest outlay by floating down a river. Secure one or more light, but roomy, boats, according to the size of the party. Put in a carefully selected camping outfit, including ax, lantern, rubber blanket (or other rain-proof covering), a trunk or chest which holds fishing tackle, and a camera, rifle, etc., according to your accomplishments. Ship your boat to some point 200 miles or so (by the river) above where you wish to stop. Expect to live largely on the fish you take and on milk, eggs, fruit and vegetables, which you will get from the farmers along the river. Also you can often secure lodging from the farmers, if you prefer it to tenting. The fishing will be sure to be good. Besides the usual methods of fishing, tie short lines with baited hooks to large bottles, empty and well corked. Throw them out and let them float down with you. You will hook a good many

fish in that way, and have rare sport looking after them.

T. B. W.

A VACATION AT HOME

During a residence in Washington a year of reverses rendered a trip away impossible. Believing there may be others in similar circumstances, I tell you what we did. The beloved head of the household was a journalist. To leave his business was impossible. The mother and two daughters were doing without help. All needed change. In a family council the mother suggested a vacation at home. Accordingly, the week before, all was preparation. The house was put in order, sewing put away and extra baking done. Dinners were to be taken out. No work was done for a week that was not absolutely necessary by any member. Even the busy father found a little time. Some delightful little trips were taken on the river. Even the street cars were patronized, and the little picnics will long be remembered. One day we visited the Art Gallery, and between times we read books we had been longing to read but failed to find time for, and answered accumulated letters. In short, we indulged ourselves in all ways possible, and when the time allotted to recreation was over we all felt better for our vacation at home with each other.

H. R. V.

OUR VACATION

Mary and I take our vacations together, having two, three and occasionally four weeks, and giving ourselves a good rest and a good time. We go right away from home and spend a third or a half of our vacation at some quiet place resting—eating and sleeping and sitting in the sun. Then, when our tiredness wears off, we start out to see a little of the world. Last year we had our best trip, to Nova Scotia—an inexpensive three weeks, restful and full of interest in quaint Quebec and Acadia. We immediately began reading of colonial wars and of Evangeline. This year we shall take advantage of the reduced rates for the teachers' institute and visit Bar Harbor. Once we spent our entire four weeks at beautiful Rye, making short excursions to all the New Hampshire beaches—charming, all of them, with just enough of quiet and of life to give an ideal vacation. We should enjoy visiting Europe and California, but a slender purse has kept us nearer Boston. Our longest trip was to Niagara and down the Hudson. We wish that every one might enjoy her vacation as much as we do ours.

C. R. T.

Honorable Mention

An old-time trip was made not long ago by traveling twelve days and nights on a canal boat from New York city to Buffalo, about 500 miles. The trip was novel, interesting, leisurely, inexpensive, and affording great variety by riding on boat drawn by mules, walking on tow path, sauntering along the berm bank, visiting cities en route, while the boats unloaded and loaded freight. Hammocks, steamer-chairs and books furnished hours of leisurely reading or *dolce far niente*. Two boats were coupled together. Meals were served on the captain's boat. His family took good care of us. Fruit, vegetables and eggs were supplied from canal gardens along shore. Slowly we were towed along through fields where nature lavished flowers in profusion, over historic ground, looking up to villages on the hillside, creeping around cliffs, winding through busy cities, and, after looking up through ten locks at Lockport, reached Buffalo. The American of today can scarcely comprehend life on a canal, which has the marked feature of having plenty of time. From Buffalo we went to Niagara Falls, to Toronto, down Lake Ontario and the St. Lawrence to Montreal, thence into camp on Lake Memphremagog, then to Boston.

L. J. S.

Honorable Mention

1. Seek a change. If living by the sea, go inland, or *vice versa*. If wearied by people, seek comparative solitude. Again *vice versa*.
2. Put yourself in the life of the new place.

Watch the harvester or the churning. Ask questions. Go to the bathing beach, the baseball grounds or the golf links. It will rest you and broaden your life. Much weariness comes from the strain on one set of nerves; put the pressure in another place. 3. Remember that the genus *homo* is much alike everywhere. Slip into your trunk a book you have enjoyed, a leaflet that has helped, a sheet or two of music, a pattern. You will find use for all. Your duty is not canceled by paying your board bill. Go to rest? Yes, but to add a little to other lives will make the rest more restful. Lastly, be sure and take your Christianity with you. Show your colors. Attend service in village or hotel parlor. Say a helpful word. Encourage the servants. Follow "in His steps" who went about doing good.

C. E. S.

The Second Best Answer

There are scores of *Congregationalist* readers to whom an actual vacation is an unrealized romance. Please allow one who has lived under such limitations to suggest how a family can enjoy a vacation without the laborious preparation or expense of leaving home, if you live in a village or in the country. When spring cleaning and sewing are over, and the early fruits are canned, and schools are out, plan for at least two weeks of rest, and take a sham trip to the mountains or the seashore. Buy your family supplies cooked, and let the kitchen fire go out. Hang up your hammocks in the orchard out of sight of the uninvited visitor, to whom you are "not at home." Do whatever you most enjoy doing. Read something inspiring and luxuriate in giving the unused faculties free course. Camp out if the children wish it, even if you have to improvise a tent. It will only lack the charm of change of scenery to be complete and a lively imagination will supply this deficiency and give it a spice of novelty. A co-operative arrangement of two or more families may add to the pleasure of this plan. Space forbids enlargement.

F. M. B.

The Best Answer

Have a hobby, one that will take you on delightful jaunts through fields or woods or by the sounding sea. It matters little whether it be birds or butterflies, mollusks or mushrooms, fishing or photography, so long as it leads one into pleasant paths and induces him

To mix his blood with sunshine, and to take
The winds into his pulses.

Idleness and aimlessness never made a pleasant or profitable vacation for anybody. Yet one may be apparently idle when, in reality, he is garnering a priceless harvest. One may obtain many a good crop from his neighbor's upland pasture, and the owner lose not so much as a blade of grass; and those who never extracted a grain of gold from sea water have gained ample dividends from a single day at the shore. The pursuit of some branch of natural science, to which there are now so many simple guides, soon becomes absorbing and can make a vacation in the dulllest place interesting and profitable. Every tree or flower, bird or brook, lichen on the rock or star in the heavens has a message from the Creator to the soul of man.

Arlington.

E. T.

The *Home Missionary* for July bears a speaking likeness of Dr. A. Huntington Clapp on its cover and contains the addresses and prayer at the funeral service in Tabernacle Church, April 29. Beautiful indeed were the words spoken by Dr. Storrs, reminding us of the matchless sermon preached soon after his wife's death. No less discriminating and affectionate was the tribute of his colleague, Dr. J. B. Clark, who said truly of Dr. Clapp, that "probably no other officer of the Home Missionary Society, in the seventy-three years of its long history, has disarmed more enemies, silenced more complaints and attached more friends than this man of gentleness and peace."

THE HOME

The Sabbatia

The sweetbrier rose has not a form more fair,
Nor are its hues more beauteous than thine own,
Sabbatia, flower most beautiful and rare!
In lonely spots blooming unseen, unknown.
So spiritual thy look, thy stem so light,
Thou seemest not from the dark earth to grow,
But to belong to heavenly regions bright,
Where night comes not, nor blasts of winter
blow.

To me thou art a pure ideal flower,
So delicate that mortal touch might mar;
Not born, like other flowers, of sun and shower,
But wandering from thy native home afar
To lead our thought to some serenest clime,
Beyond the shadows and the storms of time.

—Jones Very.

The Uses of
Vacation

One of the chief uses of vacation for mothers is to enable them to share more of their growing children's life. It is a time of release from study of books and the confinement of the schoolroom, but it ought by no means to be a time of mental listlessness or unguided activity. There should be few commanded tasks, but there should be a clear-sighted, loving and efficient oversight of occupations. This can only be accomplished through that loving companionship between mother and child which ought to be the law of the home life. It is not possible for busy mothers always to share their children's actual occupations, but the planning and the recital ought as a matter of course to be her due. This does not mean that she openly dictates, but that she is the trusted counselor and helper, and that her companionship is a privilege desired and secured as often as her duties will allow. This gift of self in oversight and sympathy will demand time and levy a tax on strength, but it will pay for itself over and over again in the happiness and progress of the children and in avoidance of the petty quarrels into which idleness so lightly runs. And if it secures a little relaxation and variety for the mother that in itself is a good thing and not to be despised.

"There Are Others" In spite of the constant use of these words as a slang phrase, it is evident that their real significance is overlooked by many pleasure seekers. How often do young people—and older ones, too, sometimes—select a beautiful spot for a picnic, and, after eating their lunch, litter the place with eggshells, banana peels, paper plates and boxes, which will be an eyesore to the next comers. It would seem as if a sense of the fitness of things would prevent well-bred persons from committing such offenses, yet every season affords frequent instances of this inconsiderate selfishness. Those who are scrupulously neat and particular in their own homes see no impropriety in marring Nature's order and beauty by covering green grass and flowery hillside with scraps which should be wrapped in paper and burned or hidden. If parents and teachers would impress upon the children under their care the necessity of remembering that there are others whose feelings should be respected and whose enjoyment should be considered, there would soon be a reform. Then it would no longer be necessary for owners of beautiful estates to

prohibit the eating of lunches on their grounds. People could be trusted to spend the day out doors and yet leave their temporary camping ground none the worse for their occupancy.

Chance Acquaintance

BY WILLIS BOYD ALLEN

The first instance of chance acquaintance on record, I believe, is that of a certain Arab sheikh, who, sitting in his tent door in the heat of the day, saw three strangers, and hailing them in cordial wise insisted on their taking rest and refreshment with him. This patriarch of ancient days, be it said, was by no means the last to entertain angels unawares in hospitably entreating strangers.

The personal characteristic of Emerson perhaps oftenest referred to by his biographers was his sweetness and humility of mien in meeting a new acquaintance, as if waiting to be enlightened upon the problems of life, of which this stranger held the key. The exact opposite of this attitude is familiar enough. The bumptious and pedantic frequenter of tavern and railway car, who, in common parlance, "knows it all" and takes the earliest opportunity of endeavoring to convince you of the fact, is, unfortunately too common. Yet I have made many a pleasant acquaintance *en voyage*, and rarely have I met a stranger in this way from whom I did not learn something, or by whom my own life was not to some degree broadened and enriched.

We are too much in the habit of buttoning up our coats in clerical fashion and placarding ourselves "Hands Off!" when we leave our homes for even a mile-journey down town. With opportunities for giving and taking good occupying seats before, behind and beside us, we bristle like porcupines, forbidding approach, and leaving barbed quills in the hide of any over-bold neighbor who ventures to lay hold of us with a sociable greeting or kindly meant witticism.

Yet in these days opinions upon the world's affairs, let fall in the confidence of a shared railway seat or mutual grievance as to underdone mutton at a restaurant, are apt to be really worth hearing, aside from the speaker's personality. The newspaper not only descends (to use a favorite political figure) in a daily snowstorm over every large city; its compact bundle thumps down upon the platform of the most insignificant flag-station, and is even thrown off to the woodsman, who leaves his ax in the stump while he scans the headlines and passes judgment upon governments beyond seas. The clear, homely, common sense of such a man, brought to bear upon the perplexing questions of the day, is like a whiff of mountain breeze in a fog.

Again, the railway car and the street are cosmopolitan, so to speak. Twice within a few days I have entered in chance conversation with strangers who proved to be loyal subjects of her Majesty Victoria. The first was beside me in an electric street car. He was from Birmingham, and not only gave me much useful information, in the way of contrasting English and American methods of municipal government, and so forth, but taxed my own statistical resources severely by intelligent questions regard-

ing my own city, its population, "rates," "budget," and other matters on which I suddenly found myself but poorly posted.

My second acquaintance occupied a seat adjacent to mine at a great American institution, a baseball match. My familiarity with the game enabled me to occasionally set him right as to complicated plays, unaccountable "kicks," and other peculiarities of the national pastime, while he entertained me with a dissertation on cricket. Our conversation, however, soon took a political turn. My friend had very positive views on the home rule question, and I was glad to know at first hand just how a conservative Englishman feels on the subject.

As in the matter of nationalities so in the different callings of our own fellow-countrymen. Get a man to talk shop in defiance of all conventional etiquette and you'll find him as full of odd information as an egg of meat. Today you learn blacksmithing, tomorrow the cut of a diamond, and on the following morning the laws that govern the wholesale iron business. As a rule a manufacturer or mechanic is much less chary of the details of the work which absorbs three-fourths of his waking hours and energies than a professional man. Clergymen love to tell fish stories rather than to converse of study or pulpit. Doctors, especially those of mature years, are loquacious as to new social and scientific matters, and turn reluctantly to medical topics. Lawyers and schoolmasters are jolly dogs beside the open fire or on the veranda, but at the end of a half-hour you know no more law, are no more deeply versed in educational reform, than at the start. Perhaps these men, who talk for a living, are more shy of the trap set for them. The same rule applies, to a somewhat less extent, to literary men and artists. But your frank, simple-minded artisan yields at once, and talks entertainingly and shrewdly, too, on the topic which forms the usual theme at the home circle and in which he is at his best.

It is not, however, for information or criticism, for the most part, that I turn to my neighbor by the way and invoke the chance acquaintance. There is something deeper than these considerations that draws one man to another, like chips in a basin, wherever he may be: a tacit recognition of the universal brotherhood of mankind, a glance into the beating heart, the spiritual life of the human being who, in homespun or broadcloth, sits beside me.

Not long ago I was given a seat at table in a summer hotel where a family of three were already established. A friendly bow at the outset put us at ease with one another. At the first meal we passed salt and sugar without constraint; at the second we discussed the mountain walks about the hotel; at the close of the third I was in possession of the main points of the family history of my neighbor, who leaned forward eagerly to tell me where she had lived before she was married, and how homesick she had been for the mountains, how the boy behaved at home and how his father had been "laid up with the grip." A very simple narrative it was, indeed, but I pity the person whose heart is not touched and warmed by such an outpouring of confidence, by the legible faces turned to his, by the friendly hand-clasp at parting.

A few days after this experience I met a young man in the smoking car of the mountain train and asked him for a match. In five minutes we were having an animated conversation, of which the principal recollection I bore away was an account of the young man's home, and the happy light in his honest eyes as he told me of his two little girls. Their mother, he was sure, would be at the station to welcome him and I could see her; but, he added rather wofully, the little girls would be abed, the train being late and their hour for retiring already past. Sure enough, there was the fresh, sweet-faced young woman—hardly more than a schoolgirl she looked—waiting him on the platform, and they went off together, arm in arm. I hoped the children were lying awake in their cot under the mountainside, and that the father, stealing up to their room on his arrival, would receive a pretty chorus of greeting and the two warm, night-gowned little hugs he coveted.

Old People Sometimes at Fault

BY FRANCES M. BOSTWICK

Several articles have appeared in the columns of *The Congregationalist* regarding the position of the aged mother in the home of her children and reflecting somewhat unfavorably on the daughter and daughter-in-law. Now this is a subject with two sides, and, while it is true that the society woman of today, with her multiplicity of social and domestic duties, may sometimes fail to consider filial claims, it is equally true that old people are often selfish and even envious.

The mother who in her own prime of life reigned as queen in home and social circles is very likely to feel bitter pangs of injury because she has been superseded. She broods over fancied wrongs, and, unless she has a very large amount of grace in her heart and great self-control, this unhappy frame of mind is betrayed, and it is not at all strange that it acts as a wedge of discontent. Under this cloud it is easy for the discriminating eye of an experienced matron to see faults and omissions in the domestic administration, and this brings me to another point where a word of caution to an old lady in the family of her children is opportune. Do not assume even the appearance of managing affairs, do not try to reconstruct methods be they never so faulty. Do not be offended if you find your advice disregarded—an oversensitiveness on this matter is unwise—and, above all, do not antagonize the children in the household. You can influence them if you secure their love, but do not nag them or make odious comparisons.

These suggestions come from one in the "sere and yellow leaf," and are drawn from actual observation and experience. It is well in middle life to have learned the art of adaptation to circumstances and surroundings. It is not our privilege to carry into another's home our own pet theories with a view of enforcing them. I venture the opinion that in the greater number of instances where unhappiness has resulted a mistaken view on the part of the seniors has been the direct cause.

To those who are beginning to feel the approach of old age let me say, as one who has just traveled this almost imperceptible decline, drop one at a time the

heavy responsibilities of life. Let younger people bear the honors and their attendant burdens, and do it voluntarily while your friends still urge you to hold on. It is easier than to wait till they wish you to withdraw. This applies to the duties in the church, in the social circle as well as in the home. "Step down" pleasantly. The first step will cost a pang, but as a sense of freedom comes over you you will rejoice in grateful relief as the load slips from your weary shoulders. You are not shirking, but simply acknowledging the ability of the on-coming generation to do what you have done with conscious inefficiency. It is wholesome to see how well the world can get on without us, and it reconciles us to the title of "old Mrs. —," while a daughter-in-law is addressed as we were wont to be.

Happy she of whom it is written: "Strength and honor are her clothing; and she shall rejoice in time to come."

The Saugatucket

Afloat between a world of sky
And mirrored sky below;
One where the varied trees wave high,
And one where lilies blow;

Where leads a passage through a bower
A silvery waterway,
Shadowed and gemmed with many a flower
And fern of rarest spray—

A summer day, with golden air,
A dear friend tried and true,
Afloat between two worlds so fair,
What more can this world do?

—Caroline Hazard.

Ferns as a Hobby

In that attractive new book, *How to Know the Ferns*, by the author of *How to Know the Wild Flowers*, an introductory chapter is devoted to Ferns as a Hobby. We quote a part of it in the hope that those who read may care to study the volume further, and learn when and where to find ferns and how to identify them when found:

The ideal hobby, it seems to me, is one that keeps us in the open air among inspiring surroundings, with the knowledge of natural objects as the end in view. The study of plants, of animals, of the earth itself, botany, zoölogy or geology—any one of these will answer the varied requirements of an ideal hobby. Potentially they possess all the elements of sport. Often they require not only perseverance and skill but courage and daring. They are a means of health, a relaxation to the mind from ordinary cares and an absorbing interest. Any one of them may be used as a doorway to the others. . . .

To the practical mind one of the great advantages of ferns as a hobby lies in the fact that the number of our native, that is, of our northeastern, ferns is so comparatively small as to make it an easy matter to learn to know by name and to see in their homes perhaps two-thirds of them.

On an ordinary walk of an hour or two through the fields and woods the would-be fern student can familiarize himself with anywhere from ten to fifteen of the ferns described in this book. During a summer holiday in an average locality he should learn to know by sight and by

name from twenty-five to thirty ferns, while in a really good neighborhood the enthusiast who is willing to scour the surrounding country, from the tops of the highest mountains to the depths of the wildest ravines, may hope to extend his list into the forties. . . .

The majority of ferns mature late in the summer, giving the student the advantage of several weeks or months in which to observe their growth. Many of our most interesting flowers bloom and perish before we realize that the spring is really over. There are few flower lovers who have not had the sense of being outwitted by the rush of the season. Every year I make appointments with the different plants to visit them at their flowering time, and nearly every year I miss some such appointments through failure to appreciate the short lives of these fragile blossoms. A few of the ferns share the early habits common to so many flowers. But usually we can hope to find them in their prime when most of the flowers have disappeared.

To me the greatest charm the ferns possess is that of their surroundings. No other plants know so well how to choose their haunts. If you wish to know the ferns, you must follow them to nature's most sacred retreats. In remote, tangled swamps, overhanging the swift, noiseless brook in the heart of the forest, close to the rush of the foaming waterfall, in the depths of some dark ravine, or perhaps high up on mountain ledge, where the air is purer and the world wider and life more beautiful than we had fancied, these wild, graceful things are most at home.

You will never learn to know the ferns if you expect to make their acquaintance from a carriage, along the highway, or in the interval between two meals. For their sakes you must renounce indolent habits. You must be willing to tramp tirelessly through woods and across fields, to climb mountains and to scramble down gorges. You must be content with what luncheon you can carry in your pocket. And let me tell you this, when at last you fling yourself upon some bed of springing moss, and add to your sandwich cresses fresh and dripping from the neighboring brook, you will eat your simple meal with a relish that never attends the most elaborate luncheon within four walls.

And when later you surrender yourself to the delicious sense of fatigue and drowsy relaxation which steals over you, mind and body, listening half-unconsciously to the plaintive, long-drawn notes of the wood birds and the sharp "tsing" of the locusts, breathing the mingled fragrance of the mint at your feet and the pines and hemlocks overhead, you will wonder vaguely why on summer days you ever drive along the dusty high road, or eat indoors, or do any of the flavorless conventional things that consume so large a portion of our lives.

A six-year-old Somerville boy was taken in recently to be introduced to a new brother. As he had been the baby of the family for so long some doubt was felt as to how he would greet the new arrival. He inspected his diminutive brother critically for some time. Then he looked up in his father's face and said: "Papa, we must make him have a good time."—*Somerville Journal*.

Closet and Altar

The hand of our God is upon all them for good that seek him.

Summon up the most real things in your life—the duty that is a disgust, the sacrifice for others from which you shrink. Summon up your besetting sin—the temptation which, for all your present peace, you know will be upon you before twenty-four hours are past. Summon up these grim realities of your life, and in the face of them give yourself to God's will, put your weakness into the keeping of his grace. He is as real as they are, and the act of will by which you give yourself to him and to his service will be as true and as solid an experience as the many acts of will by which you have so often yielded to them.—*George Adam Smith.*

Every temptation is an opportunity of our getting nearer to God.—*John Quincy Adams.*

The only way to be kept from falling is to grow. If you stand still, you will fall. "The righteous shall flourish as a branch." Remember that you are not a tree, that can stand alone; you are only a branch, and it is only while you abide in Him, as a branch, that you will flourish.—*Robert Murray McCheyne.*

Soul of my soul, impart
Thy energy divine!
Inform and fill this languid heart,
And make thy purpose mine.
Thy voice is still and small,
The world's is loud and rude;
O, let me hear thee over all,
And be through love renewed.

Give me the mind to seek
Thy perfect will to know;
And lead me, tractable and meek,
The way I ought to go.
Make quick my spirit's ear
Thy faintest word to heed;
Soul of my soul! be ever near
To guide me in my need.

—*Epes Sargent.*

If prayer is the worship of the heart, meditation is that of the mind.—*Bishop Thorold.*

Omissions made way for commissions.
—*Robert Murray McCheyne.*

© Heavenly Friend, whose love disdained not mortal life and death, we bless thee for the grace of every day's companionship with thee. Thy patience and compassion never fail, and thou hast set before us the hope and glory of thine own eternal life. Deal gently with us, O most loving Guest and Friend, cleansing our troubled hearts that we may grow like thee. Reprove and purge our faults that we may overcome them by thine aid. Teach us to bring forth fruit in righteousness. Give us the joy of fellowship with thee in work. When sorrows and perplexities surround our path may our souls abide in the secret of thy presence and share the perfect peace of those whose hearts are stayed on thee. Keep us from every idle thought and foolish word. Confirm in us all pure desires and holy ambitions by thy loving care, and shine through us for helpful light on other lives. Amen.

Tangles

51. CONUNDRUM

Throughout the broad veranda's shade
The fresh Atlantic breeze is blowing,
Where more than one fair summer maid
Is chatting o'er a bit of sewing.
Ruth plies a crochet needle; May
Embroiders flowers in colors glowing;
While Maud has put her book away,
And set her ivory shuttle going.
Now say why she who, I aver,
Of all the group is best worth knowing,
Is like a South Sea Islander,
According to the Smart Man's showing!
MABEL P.

52. NUMERICAL OF THE POETS

Whole of 47 letters is a quotation from Cowper.
24-34-12-14-33-41-4 (1340?-1400) was the author of
"Truth is the highest thing that man may keep."
7-31-8-44-5-13-19-11-26-4-16 (1564-1616) the author of

"From lowest place when virtuous things proceed,
The place is dignified by the doer's deed."

29-39-41-45-24-41-4 (1770-1834) the author of

"How noiselessly falls the foot of time
That only treads on flowers."

9-20-10-37-40-44 (1799-1827) the author of

"Sorrows remembered sweeten present joy."

30-2-6-22-42-17-3-15 (1807-1892) the author of

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

1-21-18-28-38-43-47-36 (1809-1892) the author of

"Oh, yet we trust that somehow good
Will be the final goal of ill."

25-34-23-10-32-39-45 (1831-1864) the author of

"Friends are each other's mirrors, and should be
Clearer than crystal or the mountain springs."

2-40-47-27-1-22 (1804?-1868) the author of

"Old England is our home, and Englishmen are we;
Our tongue is known in every clime, our flag in every sea."

37-35-47-3-10-37 (1819-1891) the author of

"Though old the thought and oft expressed,
'Tis his at last who says it best."

PAUL.

53. PALINDROME

"'Twill do to wait till afternoon,"

The new recruit suggested,

"Before I put the trappings on

Your horse as you requested?"

'Twas then that, with an angry frown,

The captain of the garrison

Replied in most emphatic tone,

"*O, *I, A*A*E *A*A*I*O*."

T. H.

54. GEOGRAPHICAL CURTAILMENT

By curtailing change: 1. An African cape into a mountain in Europe. 2. A German city into a city of Illinois. 3. An island of Maine into a river of Scotland. 4. A town of Uruguay into a river of Kentucky. 5. A western mountain range into a river of Illinois. 6. An Algerian town into an African cape.

W. J. D.

ANSWERS

46. Row (roe, rho).
47. 1. Prussia, Russia. 2. Paraguay, Araguay.
3. Thorn, Horn. 4. Baden, Aden. 5. Sorel, Orel.
6. Scandia, Caudia.
48. Demonetization.
49. 1. Frederick Douglass. 2. Wendell Phillips.
3. Abraham Lincoln. 4. Henry Ward Beecher. 5. Charles Sumner. 6. Harriet Beecher Stowe. 7. Henry W. Longfellow. 8. U. S. Grant. 9. White. 10. Louisa M. Alcott. 11. Horatio Nelson. 12. Henry Clay Trumbull.
50. There (the-ere).

Mrs. P. H. D., Springfield, Mass., conquered 41, 44; H. H. B., Cambridge, Mass., 44; Nillor, Middletown Springs, Vt., 43; Hattie, Portsmouth, N. H., 43, 44.

We fear Charles Jacobus would get us into deep water. He proposes the following, withholding his own solution, if he has one: "Three circles whose diameters are in the ratio of 1, 2 and 3, and whose

circumferences touch one another, inclose by their interspace one acre. How large is the largest circle?"

Reduced Prices

WE wish to close out our Summer suitings and skirtings during the next few weeks in order to make room for Fall goods. We have therefore made decided reductions on almost every suit and skirt. You now have an opportunity of securing a fashionable garment at a reduction of one-third from former prices.

No. 682. Summer suit, consisting of short, jaunty jacket and new style skirt; made of thoroughly shrunk crash, duck, pique or denim; jacket and skirt made with lapped seams. The stores ask \$6 for a suit of this kind. Our price has been \$4. Reduced Price for this Sale, \$2.67.



No. 682

Special Values in All-Wool Tailor-Made Suits, reduced from \$10 to \$6.67.

Special Values in Pique Skirts, reduced from \$3 to \$2.

We tell you about hundreds of other reduced price garments in our Summer Catalogue and Bargain List, which will be sent, free, together with a full line of samples of materials to any lady who wishes them. Any garment that is not entirely satisfactory may be returned and your money will be cheerfully refunded.

Write to-day for Catalogue, Samples and Bargain List; don't delay—the choicest goods will be sold first.

THE NATIONAL CLOAK AND SUIT COMPANY,
119 and 121 West 23d St., New York.



The King of its Kind

and so acknowledged by housewives in every civilized land. Greater and more lasting brilliancy, saving labor, saving your silver, never scratching, never wearing. It's unlike all others. At your grocer's.

Box, post-paid, 15 cts. in stamps.

Trial quantity for the asking.

Isn't your silver worth the inquiry?

The Electro Silicon Co., 30 Cliff Street, New York.

Swift's

Silver Leaf Lard, Premium Hams, Premium Breakfast Bacon, Beef Extract, Jersey Butterine, and Cotosuet, are made in purity, prepared in mechanical cleanliness in open-to-public and sanitary workrooms, all under U. S. Government inspection, and are foods you are sure are pure. Sold everywhere.

Swift and Company, Chicago

The Conversation Corner

VACATION has surely begun now, for here is a picture of one of our members feeding animals in a park! It was taken when my little friend visited Roger Williams Park in Providence. She carried with her a paper bag full of doughnuts, as all good children do, and you can see her giving one of them to the deer, through the wire netting. Edith tells me she did not give the tiger any doughnuts, but she saw the ducks and geese in the pond, and a lot of monkeys in a cage and, especially, an elephant in the barn. This, she says, the children bought when it was a baby elephant and gave it to the park.

Not quite understanding about this, I wrote to two of our Providence boys to inquire, and here are their letters in reply.

PROVIDENCE, R. I.

Dear Mr. Martin: . . . I have often seen Roger, the elephant, at Roger Williams Park. He was born in Asia in the year 1888 and was brought to Providence in the year 1893. The children of Rhode Island bought him. He was then quite small and gentle. But he has grown a good deal and is quite cross now. It is quite funny to see him pick up things with his trunk. They have about six deer there, which are very pretty little creatures, and the little ones have pretty spots on them. They are very tame and will eat from your hand. They had two beautiful tigers, named Prince and Princess, and in a playful quarrel Princess killed Prince, and he is now to be seen at the Museum.

HARRY B.

PROVIDENCE, R. I.

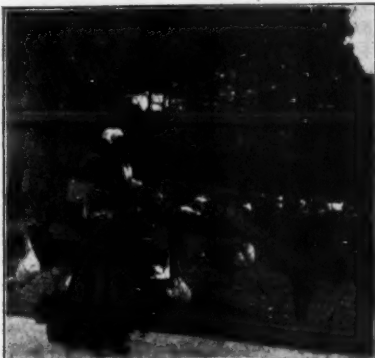
Dear Mr. Martin: I received your letter all right. School is closed and now I have all my time to myself. Roger Williams Park is very large and contains an area of 452 acres. It has several fine lakes. You can hire a row-boat and go out rowing on the lakes, or you can take one of the little steam launches and sail nearly five miles over the lakes. In winter there is very fine skating on the lakes. They are kept clear from snow and on a pleasant day they are covered with merry skaters. As for the tiger, the tigress killed him. Very sad, but true, and you will find his skin stuffed and also his skeleton in the Museum of Natural History. As for the elephant, who is called Baby Roger, he has grown a great deal since he came and he now lives in a house not far from the barn. In regard to the deer, the Moose died, and as he took up so much room in the Deer Park, it seems rather empty without him. But if you want to see him, you may see him keeping the tiger company in the Museum. You will find left in the Deer Park a number of small, spotted deer, which are very pretty. There are also some very fine sheep, Southdowns, and it is a very pretty sight to see them roaming around in the grass. There are also some cattle with humps on their backs, which are called Sacred Cattle. I expect to go to Ware this summer.

Your Cornerer, HENRY B.

While I was writing the above a small boy came to my door and shouted that there was a circus parade going by, and of course I had to go with him out to the corner of the street to see it. But there was not much to see—a few tired-looking donkeys, a snake-charmer woman in a cage, some coarse-looking men and women mounted on gaudy go-carts, a couple of masked or painted clowns, bowing and giggling at the bystanders. But many boys and girls—and their parents—will go to the "show" this afternoon, and while they see the poor animals, tired and cross with being dragged over the country, will see and hear much else that is silly and stupid. How happy the children

who can go—how wise the parents who will go with them—to Roger Williams Park, Norumbega Park, Forest Glen or similar resorts, where they can see and study wild animals in safety, in the midst of surroundings that are beautiful and healthful instead of those that are coarse and harmful.

Providence must be, as even the names of its streets make one think, the headquarters of "Friendship," "Amity" and other "Benevolent" graces, for before me hangs a "Band of Mercy" calendar, with a beautiful picture of two kittens and many nice stories and sayings about animals, which is printed in that city. I mention it now because I was to tell the Corner children early in the year that they



could have it by sending a nickel (cost of mailing) to Miss Olney, 211 Friendship Street. Alas, the package got stranded somewhere on the way—but it may not be too late now. Such literature as this and as "For Pity's Sake," which I have just stopped to read (it is published now in a ten-cent edition), cannot be too widely distributed among our children.

Here is a ? in the same line:

Dear Mr. Martin: . . . I am in search of some verses which were familiar thirty years ago.

Te-whit! te-whit! te-whet!
Will you listen to me?
Who stole four eggs I la'd,
And the nice nest I made?

The little poem is the story of the robbing of a bird's nest by a thoughtless boy. I shall be grateful if I can find the verses. C. S. P.

They have been printed in many juvenile collections—I have them in one entitled, "Hymns for Mothers and Children," where it is credited to "Choice Poems." It was not the cow, it was not the dog, it was not the sheep, it was not the hen—it was a little boy who

. . . stole that pretty nest
From poor little yellow-breast;
And he felt so full of shame
He didn't like to tell his name!

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

KINDNESS TO ANIMALS

It is difficult to draw the line this week between the Children's Corner and the Old Folks' Scrap-Book, for the subject seems to be the same!

PORTLAND, ME.

Mr. Martin: I am nearly eighty years old, but I always read and enjoy the Conversation Corner of *The Congregationalist*. Seventy years ago nearly all travelers rode horseback. At one time my father had been away, probably to Boston, and my mother taught me to repeat on his return a rhyme, of which I only remember the first verse—

I thank you, good Dobbin, you have been a long track,
And carried papa all the way on your back;
You shall have some nice oats, faithful Dobbin,
Indeed,
For you brought papa home to his darling with speed.

Thus you see that kindness to animals was taught a long time ago. Perhaps some of your younger old people can remember the rest which I have forgotten. D. W. C.

TILTON, N. H.

I have noticed in the Children's Corner some old poetry which I have found very interesting. I send some lines which have been in our family for several generations. My great-grandmother sung them to my grandmother, and so on down till my grandchildren have been lulled to sleep by the plaintive air which accompanies them. It may not be correct as poetry, but it is certainly unique and has a valuable moral. H. S. P.

Both these statements are true; here is a sample:

My clothing was once of a linsey-woolsey fine,
My mane, it hung down, and my back, it did shine,
But now I'm growing old and my nature doth decay,
My master, he doth frown, and one day I heard him say,
Poor old horse, let him die.

My keeping was once on the best of corn and hay,
I always used to feed in the flowery meadows gay;
But now there's no such keeping afforded me at all,
I'm forced to nip the short grass that grows round the wall,
Poor old horse, let him die.

"MARY"

AMHERST, N. H.

The lines called for by Mrs. P., of Wakefield, June 22, were written by Thomas Moore. I heard them sung by my blind uncle when I was a child, and the tones of his pathetic voice are in my memory yet. I have seen the criticism upon them that "the woman which was a sinner," who anointed the Saviour's feet, has been confounded with Mary Magdalene, there being no proof that they were identical. R.

The (five) verses may be found in any collection of Moore's poems, beginning,

Were not the sinful Mary's tears
An offering worthy heaven,
When, o'er the faults of former years,
She wept—and was forgiven?

The verses are beautiful, but the intimation of our correspondent must be remembered that there is no foundation whatever for the identification of Mary Magdalene with the woman of Luke 7. The tradition once adopted by the Western Church has been unfortunately perpetuated by poetry, by painting, by sculpture and by the use of the word (Magdalene) in connection with reformatory asylums.

L. A. M.

Phases of Religious Experience

IV. DOOM*

By Rev. A. E. Dunning

As a study in elocution no passage in the Bible offers greater opportunities than the fifth chapter of the book of Daniel. A thorough consideration of the scene, in sympathy with the purpose of the story, will suggest its proper rendering; and read without other comment than that brought out by suitable emphasis it presents one of the most impressive lessons in the Old Testament.

The historic background was for a long time a puzzle. No king named Belshazzar was known in the secular history of Babylon. Nabonidus was said to have been the king at the time of the capture of the city. Cyrus the Persian, and not Darius the Mede, was named as the conqueror of Babylon. Thus the Bible account seemed to contradict secular history. But recently discovered inscriptions have cleared up much of the mystery. Nabonidus is found to have been a successful conspirator against the heirs of Nebuchadnezzar, and the husband of one of his daughters. Nabonidus was with his army in the field, having left his eldest son Belshazzar in command at Babylon when it was besieged by Cyrus. Nabonidus was defeated and unable to return home, having found refuge in Borsippa. Babylon was too strongly fortified for Cyrus to capture it, but while the inhabitants were absorbed in a great idolatrous festival he succeeded in diverting the waters of the river Euphrates which ran through the city, marched in through the channel and took possession without a battle. Darius was the general under Cyrus to whom the government of the captured kingdom was committed. Thus the Bible record is found to accord with secular history.

The setting of the story is distinctly Jewish. It could never have been told as it is by any one but a devout and patriotic Hebrew. Its language is that used by Jews after their return from the captivity, the Aramaic. The words on the wall were in that tongue. The use of the vessels of the temple of Jehovah for an idolatrous festival was the most impious sacrilege which a Jew could conceive, and in his eyes it was fitting that only a pious Jew should pronounce sentence on the man who had committed the awful crime.

The moral lessons of the story vividly accord with the sense of justice in all men. In that lies its claim to be inspired. It is a mirror of the biography of every unrepentant evildoer. Somewhere in it every sinner may see himself. This is the course of his life:

I. *The sins which invite doom.* Chief among these are the three here emphasized:

1. *Pride.* It brought Nebuchadnezzar to shame. The prophet Daniel rehearsed his story on that awful night in Babylon to the great king's grandson. Nebuchadnezzar had acknowledged that he held his mighty kingdom by the favor of the Most High God [Dan. 4: 17, 18]. But his pride overthrew him, and smitten with insanity he wandered like a wild beast [vs. 20, 21] till he learned his dependence on God. The old prophet pointed the finger of doom to the weak lad who sat trembling on his grandfather's throne and said: "Thou, O Belshazzar, hast not humbled thine heart, though thou knewest all this." The old story is being written again today in thousands of young lives. They know that neglect of God has brought ruin to men great and small through a thousand generations, and in their pride they heed it not.

2. *Profanity.* In Belshazzar's case it took the form of using the sacred vessels for a drunken carousal. His stern old grandfather had removed them from the temple of one God to that of another, but he had held them sacred. The young man had no sense of reverence. Such men would break into a church

to get the communion cups in which to drink themselves drunk. Sacrilege like this does not break out suddenly. There is, first, neglect of the Lord's Word, then of the Lord's house, then of the Lord's Day. When nothing remains holy in one's life, still the shadow of conscience often remains. He recoils from some excesses, because he is restrained by self-respect. But he who has ceased to reverence God has left for him only a feeble barrier between himself and doom.

3. *Licence.* That means lawlessness. When any one has lost his sense of obligation to obey God he is a lost soul. He may or may not become a slave to brutal passions. He will if they are strong in him. If they are weak, he is not therefore the nobler man. The picture of lords and their wives and concubines drinking themselves drunk from temple tankards and goblets represents great hosts of men and women sunk in debauch today. They swarm in our cities. In smaller companies they are scattered in country places. Voluntary idleness, drunkenness, licentiousness are bringing a great curse on this prosperous land. Do you know any who share in this shameful business? Dare you warn them of their impending doom?

II. *The sentence pronounced.* That handwriting on the palace wall is no ancient legend. The mystic hand is still in sight. The letters are yet freshly drawn. Doom comes suddenly. Three words tell the story:

1. *Mene.* The trial time of life is ended. The last hour of the day of grace has struck.

2. *Tekel.* The soul is weighed. In one scale lies its inheritance, its knowledge of right, its training, its possessions, its opportunity; in the other, itself. What is the soul worth which has conceit in place of integrity, which has lost the sense of holy things, which has submerged itself in lawless pleasure?

3. *Peres.* That is the singular of the plural Aramaic word, Upharsin. It is a play on the word Persian, and pointed to the instrument of Belshazzar's doom. It means divided, broken up. It told Belshazzar that he was dethroned. It tells every soul weighed and found wanting that his doom is sealed. He is a lost soul.

III. *The sentence interpreted.* All the enchanters and soothsayers essayed to tell what the word meant. The king had been satisfied with them till that hour. But they were useless then. The old Hebrew prophet told the young king the truth. So Samuel told Saul that he had lost his kingdom [1 Sam. 15: 16-23]. So Nathan told David the curse he had brought on himself [2 Sam. 12: 7-12]. So Isaiah spoke the word of the Lord to Hezekiah [2 Kings 20: 6-18]. Many are the soothsayers now who claim to be able to interpret life and to show that there is no impending doom for sinners. Where are the clear-seeing, fearless prophets of the Most High God?

IV. *The sentence executed.* That night the army of Cyrus seized the city. That night Belshazzar was slain. That night the kingdom in its splendor fell into the hands of the Medes and Persians. Today men are digging among the mounds where Babylon was to fill out from buried records the story of its destruction. The fact has remained for thousands of years a witness to the truth that every one who casts God out of his life is a lost soul, that the announcement of his sentence will quickly be followed by its execution, leaving him to irrevocable doom. Enchanters and soothsayers interpret differently the handwriting of revelation which conscience reads with secret fear. But the interpretation of the prophet will stand. Repentance, confession, trust in him who is the only Saviour from sin—these alone can avert everlasting doom. "Behold, now is the acceptable time; behold, now is the day of salvation."

* The Sunday School Lesson for July 23. Text, Dan. 5.



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LITERATURE

BOOK REVIEWS

THE JEWISH PEOPLE

The third volume in Kent's *History of the Jewish People* covers the period from the captivity to the Maccabees. Interest in these times has been active of late among scholars, and is now extending to the general public. This is a second edition of the first prominent effort to introduce them to this period. But it is by no means entirely a popular treatise. Several questions are still subjects of discussion in the learned world, and these have been carefully investigated and much new light thrown upon them.

Professor Kent agrees with most recent investigations in placing Ezra before Nehemiah. He thinks the number of Jews in Egypt and Palestine during this period in comparison with those in Babylon has been underestimated. In other matters, as in his other books, his conclusions generally agree with those of our foremost Biblical scholars, though they are always the result of careful and thorough independent work.

The chapters on the origin and organization of pre-Hellenistic Judaism and on the inner life and faith of Judaism are especially timely and interesting. The maps and charts are also noteworthy. The work originally was published by the *Sunday School Times* and now is transferred to the Messrs. Scribner. It has been so successful that now it is presented as the first of a series on the whole Bible. [\$1.25.]

CHRISTIAN MISSIONS AND SOCIAL PROGRESS

The second volume of the three which are to constitute this important work, by Rev. Dr. J. S. Dennis, is out. Like the former volume, it deals with the sociological side of foreign missions, pointing out the dawn of a sociological era and setting forth the contribution of Christian missions to social progress. It discusses the relation of missions to the creation of a new type of individual character, a new public opinion, the promotion of education, the influence of personal example, the introduction of new national aspirations and other points, the whole forming an argument of deep foundations and wide range, and amply supported by testimony, for the immense value of missionary work. The direct results of missions also are considered further in detail with reference to temperance reform, the opium habit, gambling, industry and frugality, the elevation of women, the checking of adultery and divorce, the abolition of child marriage and the miseries of widowhood, the suppression of the slave trade, the abolition of cannibalism, human sacrifices, promotion of prison reforms, the introduction of modern medical science, the establishment of leper hospitals and colonies, orphan asylums, etc. It will be seen from this outline that the book is intensely practical, and it contains an immense amount of facts and testimonies which reveal not only the vital sociological changes going on in heathen lands, but the close and effective relations of mission efforts to them. The volume is a treasury of information and a stimulus to all missionary sympathy and work. It is illustrated lavishly. [F. H. Revell Co. \$2.00.]

STORIES

The colonial days just preceding the Revolutionary war and the period of the war itself have suggested to Mr. Winston Churchill the events of the plot of *Richard Carvel* (Macmillan Co. \$1.50), his latest novel. The scene is chiefly the Maryland of that time, although much of the story deals with life in England or elsewhere. The famous John Paul Jones is a prominent character, as also is Charles Fox, the English political leader. The story, in spite of its great length, is thoroughly engrossing and ranks with the two or three foremost examples of colonial novels. Its historical pictures are so trustworthy in their general impressions that it has much more

than the value of a mere romance. But as such, as a tale of adventure and peril, of concealed intrigue and open conflict, of love and war, of colonial society and English high life, of sturdy manhood and bewitching womanhood, it deserves very high praise. It blends the domestic and the practical with the dramatic and unexpected with uncommon success.

The Market Place [F. A. Stokes Co. \$1.50] seems to be the novel which the late Harold Frederick left unpublished. It illustrates his vigorous and unhackneyed way of writing, and is a novel of financial and, to some extent, social circles in London and vicinity. The hero is a promoter not overburdened with scruples and the heroine, so far as there is one, is a woman who marries him without love, and because of a combination of motives hardly likely to beget love. Yet the author seems to intimate that at last they really develop into a true affection. Most of the people in the book are coarse-grained by nature and in conduct. The coloring is strong and the temper of the book is chiefly that of rude and violent passion rather than of subtle, delicate human emotion and conduct. But in its way it is powerful.

When the Sleeper Wakes [Harper & Bros. \$1.50], is by H. G. Wells, author of one or two earlier fantastic works. In this story he lets his imagination run riot. He supposes his hero to sleep for 200 years, and to wake practically master of the world, by reason of the immense accumulation of his property. London is the scene and the supposed civilization that of the year 2100. The most careful attention to detail is shown, but there is no plot of any consequence. The age is one of machinery and invention, almost everything being done by instruments of some kind, but the moral and intellectual condition of things has gone from bad to worse. Religion is practically dead. The gulf between the well-to-do and the poor is more terrible than ever. Intellectual culture has practically vanished and those who are not compelled to work in ghastly poverty and distress, in order to support the social structure, devote themselves to careless pleasure. How in such a civilization so great perfection of mechanical constructiveness could be attained is not explained. The author describes a great revolt on the part of the poor in an effort to regain their liberties, and his story is weird, thrilling and not without considerable interest.

The Awkward Age [Harper & Bros. \$1.50] is by Henry James. There are over 450 pages in this book, and several of them are interesting. Mr. James's theme appears to be to draw a contrast between the assumed unsophisticated innocence of a young girl brought up, as sometimes in England, in absolute seclusion from society until she comes out and a young girl made familiar from the first with society and its life and manners. The various people who come into view as this contrast is worked out and illustrated are tiresome. There is delicate analysis of character in the book, but it is spun out to such extraordinary length that it is very wearisome. It is difficult to believe that some of the characters, if they are what they are introduced as being, ever would talk as they do.

When Boston Braved the King [W. A. Wilde and Co. \$1.50] is a breezy and rewarding story by Dr. W. E. Barton. It leads up to and describes the famous Boston Tea Party, and is a graphic picture of colonial life at that time. It is carefully written and instructive, and also a highly entertaining little book.

BIOGRAPHICAL

Some of the less known lives are best worth commemoration. Sallie Holley never was famous and probably few outside of a limited circle of friends ever heard of her. But the sketch of her life and the extracts from her correspondence which Rev. J. A. Chadwick has grouped in the volume *A Life for Liberty* [G. P. Putnam's Sons. \$1.50] reveal the loftiness of her spirit, the unselfish diligence of

her service and the value of her example. She was one of the little group of anti-slavery workers previous to the War of the Rebellion, and the faithful and greatly beloved head of a successful school for colored people after the war. Her letters include much of interest and importance about persons and principles and reveal one of the noblest of souls. Mr. Chadwick has written *con amore* and his book is pleasant reading.

It is a new and lifelike study of Danton [Charles Scribner's Sons. \$2.50] which has been written by Hilaire Belloc. And the view afforded of the French Revolution is picturesque and instructive. Danton was one of the small handful of leaders of the revolution and one of the best of them. Because he understood the great body of the people, the peasantry, although far superior to them in ability and experience, he was able to be of great service. He kept his mental balance, and most of what unity of purpose and effort is visible in that excited period was due to him. For some time he more than any other was the strength of France. He could not control the Terror, and it slew him, but it could not suppress his influence. Danton was a man born to be a leader. His leadership was in many respects valuable and commendable, and he always will be a conspicuous figure in the history of his country. His biographer is by no means blind to his defects, although disposed to be enthusiastic concerning him. He has written a glowing and most interesting work, the substantial value of which will be most highly appreciated by those who are most familiar with the history of the great French Revolution. Among other excellences, its minor portraits, e. g., that of Robespierre, are finely drawn.

MISCELLANEOUS

The special characteristics of Mr. Wiley Britton's *The Civil War on the Border* [G. P. Putnam's Sons. \$3.50], the second volume of which is now issued, is that it deals with a region which has been comparatively overlooked by historians of the War of the Rebellion, i. e., the western parts of Missouri and Arkansas and the eastern parts of Kansas and Indian Territory. We do not mean that historians have not discussed the military operations which took place in that region, but most of them were of minor importance, and the larger campaigns to which they were subsidiary naturally have received most attention. It is the author's aim, and he has accomplished it well, to furnish a detailed study of military operations in that region for the benefit of the future student. He has done this somewhat more fully than perhaps is necessary, yet without tediousness and with a good sense of proportion and a fluent style. The building of the Red River Dam was an important feature of the war on the Mississippi, and some of the engagements here chronicled had important relations to the success of the union armies, although not of the first rank in themselves. The author certainly establishes his claim that such a history is desirable and valuable.

Another book on the subject of one of our new possessions is *Puerto Rico* [Harper & Bros. \$2.50], by William Dinwiddie. The author spent two months after the Spanish evacuation in studying the island and its possibilities, and he here describes its characteristics, its social life, its religious, intellectual and civil condition, and its industrial and commercial state and prospects. The work has been done already by others, but every additional volume of the kind which is the work, as this seems to be, of a trustworthy and competent observer will find its place. Mr. Dinwiddie seems to think that, although men of a small capital will be at a disadvantage, there are ample opportunities in the islands for those who have plenty of resources. The author goes much into detail, but his book is well proportioned and accomplishes its purpose successfully. It deserves careful reading.

Dr. W. Z. Ripley has been at great pains to prepare a *Selected Bibliography of the Anthropology and Ethnology of Europe*, which the trustees of the Public Library of Boston have published. It contains nearly 2,000 titles, many of which are in foreign tongues. It is a book of large value and is skillfully arranged for its use. It is stated that no less than ninety-five per cent. of the works mentioned are on the shelves of the Public Library—a surprising fact. Specialists in that department of science will value the book chiefly, of course, but all others will appreciate the importance of such a work and the enterprise of the library in publishing it.

A book for students of vocal culture is *Duality of Voice* [G. P. Putnam's Sons, \$1.00], by Emil Sutro. It is an outline of original research, and its originality appears to be its principal feature. It is unusually sprightly and vivacious for a discussion of such a theme, and evidently the author's notions are not yet accepted by all who claim to be masters of the art of vocal culture. The book is fresh and suggestive, and its positions appear to be worth the close attention of all students of this subject.

MORE JULY MAGAZINES

Rudyard Kipling, Victor Hugo, Sir Walter Scott, Franklin, George Eliot, Bret Harte and Stevenson, not to mention Alexander the Great, have special attention in *The Century*. It is decidedly a personal number. Kipling's portrait is its frontispiece and Mr. H. G. Marshall writes briefly but pointedly about his portrayal of racial instincts. Mrs. Fields offers reminiscences of George Eliot. Noah Brooks describes Harte in California. Sir Walter Scott's *First Love*, Williamina Stuart, is portrayed, and with a picture of her, by F. M. F. Skene. Mr. Ford tells in his frank and entertaining way about Franklin's Relations with the Fair Sex. Hugo appears here, introduced by LeCoeq de Lautreppe, as a draftsman and decorator, and some of Stevenson's Samoan experiences are sketched by Isobel O. Strong. This is called a *Story-Tellers'* number, but it is rather biographical. The stories and other contents are excellent, however. The editorial on Christianity and War also is very good.

Three or four of *The Forum's* topics are specially timely, such as *The Trust Problem and Its Solution*, by ex-Senator Pepper. His solution is the construction of government freight railroads. Hon. Truxton Beale, formerly United States minister to Persia, objects to Mr. Benjamin Kidd's recent assertion that *The White Race Cannot Thrive in the Tropics*. Pres. M. H. Smith of the Louisville & Nashville Railroad thinks the Demands of the Interstate Commerce Commission are exorbitant, and tells why. *The Future of the Negro* is discussed by Pres. W. H. Connell of the A. and M. College for Negroes at Normal, Ala., somewhat pessimistically. Pres. H. W. Rogers of Northwestern University treats of *International Law in the Late War*, and Judge C. B. Elliott of the Treaty-making Power. An odd article is Prof. Cesare Lombroso's, *Was Columbus Morally Responsible?* He answers it negatively.

Lippincott's has a new and very handsome cover. Its long story is *The Fox-woman*, by J. L. Long. Mrs. Wharton's *The Salon in Old Philadelphia*, the first of a series, is delightful. The Teller is the only paper left by the late Mr. Westcott, author of *David Harum*. Building a Trust, Self-propelled Street Vehicles, A Practical Submarine Vessel and others also are excellent articles.

The International opens with a capital illustrated paper, by E. H. Glover, on Nantucket. It is entertaining throughout.—Guy Boothby's new story, *A Maker of Nations*, leads off well in *Cassell's*. Julian Ralph, Mrs. C. K. Shorter, B. F. Robinson and Raymond Blathwayte are among the other contributors and their articles are exceptionally diversified and readable.

The Catholic World has portraits and sketches of Cardinals Rampolla, Parocchi,

the two Vannutellis, Gotti, Jacobini, Sarto, Svampa and di Pietro, some one of whom probably will be the next pope. Dr. Nicholas Bjerring discusses *The Labor Question* and the Catholic Church, suggesting that the remedy for the existing evil is the restoration of the sense of religious community in regard to money matters. Rev. Ernest Hawley exposes some of *The Vagaries of Christian Science*.

The important paper in *The Homiletic Review* is Prof. A. W. Anthony's, *The Problem of the New England Country Church*. It states the problem plainly. It also suggests certain remedies for what needs correction. Dr. Remensnyder's article, *The Inspiration Question*, defends the doctrine of inspiration as generally held hitherto. The article on Paul's claim for himself, by Dr. W. C. Wilkinson, also will not lack interested readers.—*The Quiver* continues to supply its usual pleasant variety of material for Sunday in the home, and deserves to be a favorite.

The Magazine of Art takes special note this month of Elihu Vedder and his exhibition, with several illustrations of his striking, and sometimes almost bizarre, work, and of Mrs. Allingham, who chooses more conventional themes yet handles them with simplicity, sincerity and dignity. Some of the best pictures in the Royal Academy and the New Gallery in London are reproduced and discussed by the editor. The art sales of 1898 make an interesting paper by W. Roberts, and M. H. Spielmann's appreciative account of Harry Furniss and his caricatures is capital. In news, notes, etc., the number is rich and rewarding.

NOTES

—A copy of the Kilmarnock edition of Burns brought \$3,860 last year in Edinburgh, and now is offered for sale again.

—Mr. J. P. Morgan has just paid \$150,000 for one of the best private libraries in London. One of its treasures is reported to be the finest first folio Shakespeare in existence.

—Literature bewails the overproduction of books but declares that publishers are helpless to prevent it or to improve their quality. There must be two sides to this.

—Winthrop, Mass., dedicated its new public library on June 27, Dr. William Everett delivering a pertinent address. The building is the gift of Mrs. Eliza W. Frost, widow of the late Merrill Frost.

—At the coming International Exposition there will be room for only about 250 American paintings. One jury—to select the paintings which are to be sent over—is to sit in New York and another in Chicago.

—The Danvers, Mass., Historical Society has received from Edward H. Hay, of the United States Navy, a fine collection of shells from Santiago, photographs of scenes in the Cuban campaign and pictures of United States warships.

—Rosa Bonheur left many unfinished pictures. She had refused an offer of \$80,000 for one of them. Although entitled, as a member of the Legion of Honor, to military honors at her funeral, she declined them in advance.

—The suits which Mr. Kipling has brought against some American publishers are stated to be the beginnings of an attempt by him to suppress the extensive pirating of his writings which is going on. When persuasion fails the power of the law is to be invoked.

—At the Third International Congress of Publishers, held in Paris and beginning June 7, delegates were present from America, England, Belgium, Holland, France, Germany, Austro-Hungary, Norway, Sweden, Russia, Switzerland, Italy, Japan and New Zealand. A good report of it is in the *Publishers' Weekly* of June 24.

—The comments in the press upon the recently issued Letters of Robert and Elizabeth Barrett Browning are quite uniform in

condemning the editorial taste, or lack of taste, which published them without omissions. Many of them never were meant for any reader but the original recipient, and to disregard thus the sacredness of the most intimate private relations was a sad mistake.

BOOKS OF THE WEEK

Lothrop Pub. Co. Boston.
WHEN GRANDMAMA WAS NEW. By Marion Harland. pp. 305. \$1.25.
STICK-AND-PEE PLAYS. By Charles S. Pratt. pp. 112. 75 cents.

Small, Maynard & Co. Boston.
THE BEACON BIOGRAPHIES: *Phillips Brooks*, by M. A. DeWolfe Howe, pp. 120; *James Russell Lowell*, by Edward Everett Hale, Jr., pp. 128; *Robert E. Lee*, by W. P. Trent, pp. 135; *David G. Farragut*, by James Barnes, pp. 133; *Daniel Webster*, by Norman Hapgood, pp. 119. Each 75 cents.

Living Age Co. Boston.
LITTEL'S LIVING AGE. April-June, 1899. pp. 854. \$2.25.

Macmillan Co. New York.
THE GOVERNMENT OF MUNICIPALITIES. By Dorman B. Eaton. pp. 526. \$4.00.

NATURALISM AND AGNOSTICISM. By James Ward, Sc. D. 2 vols. pp. 303, 294. \$4.00.
COSIMO DE' MEDICI. By K. Dorothea Ewart. pp. 240.

SILAS MARNER. By George Eliot. Edited with notes by E. L. Gullick. pp. 216. 25 cents.

SOUTH CAROLINA UNDER THE ROYAL GOVERNMENT, 1719-1776. By Edward McGrady. pp. 847. \$3.50.

RUPERT BY THE GRACE OF GOD. By Dora G. McChesney. pp. 355. \$1.50.

THE STUDY OF HISTORY IN SCHOOLS. Report of the Committee of Seven to the American Historical Association. pp. 267. 50 cents.

EDUCATIONAL AIMS AND EDUCATIONAL VALUES. By Paul H. Hanus. pp. 211. \$1.00.

THE CUSTOM OF THE COUNTRY. By Mrs. Hugh Fraser. pp. 306. \$1.50.

G. P. Putnam's Sons. New York.
THE UNTOLD HALF. By "Allen." pp. 373. \$1.25.

AGATHA WEBB. By Anna K. Green. pp. 360. \$1.25.

MYTH AND ROMANCE. By Madison Cawein. pp. 85. \$1.25.

Harper & Bros. New York.
THAT FORTUNE. By Charles Dudley Warner. pp. 394. \$1.50.

THE SIXTH SENSE AND OTHER STORIES. By Margaret S. Briscoe. pp. 273. \$1.25.

REMINISCENCES OF THE SANTIAGO CAMPAIGN. By Capt. John Bigelow, U. S. A. pp. 168. \$1.25.

International Com. of Y. M. C. A. New York.
PERSONAL WORK. By S. M. Sayford. pp. 134. 75 cents.

F. A. Stokes Co. New York.
PARO, THE PRIEST. By S. Baring-Gould. pp. 274. 50 cents.

Thomas Whittaker. New York.
THE BATTLES OF PEACE. By George Hodges. pp. 273. \$1.00.

E. P. Dutton & Co. New York.
THE FOUNDATIONS OF THE CRED. By Harvey Goodwin, D. D., D. C. L. pp. 448. \$2.50.

Westminster Press. Philadelphia.
THE CONVERSION OF THE MAORIS. By Rev. Donald MacDougall, B. D. pp. 216. \$1.25.

PAPER COVERS

THE SUNDAY SCHOOL. By Prof. A. W. Anthony. pp. 30.

W. L. Garrison. Boston.
THE NATION'S SHAME. Sonnets by William Lloyd Garrison. pp. 9.

Lothrop Pub. Co. Boston.
PORTRAIT CATALOGUE OF BOOKS. pp. 62.

Dartmouth Press. Hanover.
DARTMOUTH COLLEGE NECROLOGY. 1898-1899.

Cassell & Co. New York.
ESSAYS AND TALES. By Joseph Addison. pp. 192. 10 cents.

SHE STOOPS TO CONQUER AND THE GOOD NATURED MAN. By Oliver Goldsmith. 10 cents.

Westminster Press. Philadelphia.
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—PHRENOLOGICAL JOURNAL.—HOME MESSENGER.—YOUNG WOMAN.—GOOD HOUSEKEEPING.

—ASSEMBLY HERALD.—FORESTER.—SAILOR'S.—TREASURY OF RELIGIOUS THOUGHT.—BOOK BUYER.—MCCLEURE'S.—CRITIC.—WHAT TO EAT.

—PURITAN.—NATIONAL GEOGRAPHIC.—NORTH AMERICAN REVIEW.—STUDIO.—ART AMATEUR.

—HARPER'S ROUND TABLE.—LITERARY NEWS.—OUR ANIMAL FRIENDS.—CHAUTAUQUAN.—

REVIEW OF REVIEWS.

Christian Endeavorers at Their Eighteenth International Convention

A Picture of the Vast Assemblage at Detroit and Its Impressive Services

BY REV. F. S. HATCH, PRESIDENT MASSACHUSETTS C. E. UNION

The chief outlines of the International Christian Endeavor Conventions are the same. The converging excursions, the welcoming committees thronging the trains, stations and churches, the gorgeous bunting, the bannered tents, the vast, good natured crowds, the familiar faces of honored and eloquent leaders, the youth, song, the enthusiasm and Christian cheer are common to all these great gatherings.

Each convention has its own distinctive features and local color, as well as these common characteristics. Veterans say that Detroit, '99, has more fraternity and a closer neighborliness than any of the great conventions, reminding them in this respect of the earlier and smaller gatherings in New England and Saratoga. A larger proportion than usual of men are here and in constant attendance upon the meetings. The local newspapers say Detroit is a well-known city, and mere sight-seers are not present in large numbers. Certainly the actual attendance at the meetings is larger than ever before, not excepting the Boston convention. The intellectual stream is flowing deeper than usual, and the meetings for Bible study, led by so distinguished professors as Moulton, Moorehead and Willett, are well attended. So are the other extra meetings held at the large churches in behalf of missions, for instruction in methods of evangelistic work, and to listen to the religious stories of Rev. Charles M. Sheldon.

But the glory of Detroit, '99, is the high spiritual tone of its meetings. Dr. Chapman's Quiet Hour is held at half-past eight o'clock in the morning, and on account of the large attendance, running into the thousands, has been compelled to adjourn from the armory to tent Endeavor. Still more impressive is the new custom of calling for quiet time midway in one of the great tent services. No one would suppose that 12,000 people could be so absolutely and eloquently silent, or that so many voices singing *pianissimo* could so closely resemble the roll of distant waves praising the Creator. It is not likely, keeping in mind the fact of numbers, that any service had ever been held such as the ten minutes of meditation and prayer conducted the first convention morning by Rev. Floyd W. Tonkins, D. D. No language can describe its simplicity, its tenderness, its depth, its earnestness.

OPENING MEETINGS

The convention opened Wednesday evening with hearty words of welcome from Mr. W. H. Strong, chairman of the local committee. The city pastors and the city government added their own cordial greetings through chosen representatives, and then came the responses from visiting Endeavorers representing far-off lands and islands of the sea.

Secretary Baer's report was full of encouragement. More than 100,000 new members have been added, and the net gain in number of societies is nearly 2,000. The official enrollment is 53,813 societies, with a membership of 3,350,000. Still more encouraging is the fact that there are so many societies in unexpected places—in ships, camps, prisons, asylums, and among working men exposed to peculiar peril.

President Clark's address fulfilled the expectations of those who each year look to him for a forward movement. Going and Growing was the alliteration around which gathered his stirring appeal. "Going" stands for aggressive, out reaching enterprise; "growing" for increase in grace, in power and numerical strength. Dr. Clark emphasized especially the work to be done for the Juniors, the family life and missionary zeal. This pledge was recommended: "Trusting in the

Lord Jesus Christ for strength, I will make money for him. I will at the first possible moment support, through my own denominational board, one or more workers for Christ on the home or foreign field." "What a glorious day for world-wide missions will that be when 100,000 young American Christians make that covenant with God!"

The convention sermon on The Inscription on the Cross was an eloquent plea for the mastership of Jesus over the whole man—intellect, heart and will—and was especially pertinent in its application. The preacher, Dr. Gunsaulus, summoned Endeavorers to intellectual as well as spiritual culture, and to the determined accomplishment of their wise and good plans.

DENOMINATIONAL CONFERENCES

These were held Thursday afternoon in about twenty-five churches. Our own body was nobly represented. More than 1,500 enthusiastic children of the Pilgrims crowded the beautiful auditorium of the First Church, and as many more were obliged to turn away, unable to enter even the vestibules. Mr. William Shaw presided. The president of the Massachusetts Christian Endeavor Union spoke on What Is Congregationalism Doing in the Home Missionary Field? Rev. Asher Anderson showed how far below their privileges Congregationalists are in the amount of their gifts to foreign missions. What Is Congregationalism Doing for the Young People? was the question discussed by Dr. Hill. Rev. Charles M. Sheldon received a generous ovation when he arose to speak on the work of Congregationalism in solving the sociological problems of the day. His remarks were a plea for the complete Christianization of the study of our social problems. Prof. Graham Taylor spoke with most tender eloquence on the needs of the municipal center and the peculiar fitness of Congregationalism to meet those needs. Dr. Boynton aroused great enthusiasm in his brief discussion of three distinctive Congregational and American principles: independence, brotherhood and high ideals. The relation of the New West to Congregationalism was sketched by Dr. Noble. He believed the New West was emphasizing the simplicity, the unity and the aggressiveness of true Congregationalism. Dr. Clark, although not on the program of the rally, was upon the platform and, being called out, spoke with captivating enthusiasm concerning the power of youth to shape the educational work of our great colleges and to send the gospel to every man.

Not only in the arrangements for this conference, but also in all the work preparatory to the convention, the First Congregational Church has borne an honorable part. The chairman and treasurer of the '99 committee are members of this church; so are two or three sub-committee chairmen. Dr. Boynton has attached himself more closely than ever to Congregationalists and to Endeavorers by his energy and zeal. The First Church was headquarters for Massachusetts, Wisconsin and Hawaii, and the young people were assiduous in their devotion to the comfort of their guests.

Saturday evening was given over to the interests of the several States at their respective headquarters. There were many brilliant rallies, but in none of them did the enthusiasm rise higher than in the grand rally at the "Old First."

Several addresses were made and then the visiting Endeavorers were most hospitably entertained by the local society. The enthusiasm of the Massachusetts contingent has not been so notable in recent years as in this gracious fellowship with the Wisconsin fraternity

and our brethren from the Sandwich Islands under the auspices of the youth of Dr. Boynton's church. Unusual care was exercised this year to group distant States in the same headquarters, and these assignments proved mutually agreeable and helpful.

GREAT THEMES

Dr. Noble's address in favor of arbitration, Dr. Paden's argument on the Mormon Question, Dr. Barrows's eloquent oration on The Supreme Need of Christian Education, Dr. Hoyt's brilliant exaltation of Our Soldiers and Sailors and the outdoor meeting at Belle Isle in behalf of international peace show the broad horizon of this year's program.

PRACTICAL METHODS

Everyday work has not been neglected. How to Study the Bible, How to Carry on Revival Work, How to Develop the Society in Every Branch of Its Activity, How to Carry on Junior Work—these are some of the familiar subjects that have been treated by competent specialists. Conferences have been very numerous, well attended and wisely carried on. Indeed, the presence of experts is a feature of this convention. Dr. Taylor and Rev. C. M. Sheldon are authority on sociological questions of today. Professor Moulton has a national reputation in his Bible work. Mr. Gibbud is a specialist in evangelical activity among rougher types of men, and Dr. Chapman meetings have had no equal in attendance or visible results among Christians. All these and many others have already been heard in this most spiritual and profitable convention.

Detroit, July 8.

F. S. H.

In and Around Boston

The Harvard Summer School of Theology

The registration of students at this new department of Harvard's summer school exceeds much the expectations of its projectors and assures its continuance and permanency, we should opine. Ninety-two students have registered, of whom eight are women, two of them being Unitarian preachers and one a teacher at Hampton Institute. Twenty-three of the students are Congregationalists, nineteen are Unitarians, fourteen Protestant Episcopalians, twelve Universalists, six Baptists and six Methodists, three Presbyterians, two Christians and one Hebrew. Most of them come from New England, but Georgia, Virginia, Maryland, Missouri, Minnesota and Michigan have representatives, and the Middle States are well represented. The ages of the students range from twenty to seventy-eight, but most of them are between thirty and forty, and are studious, ambitious settled pastors, who are improving the opportunity to add to their stores of scholarship and inspiration. The spirit of the school is one of thoroughness, and most of the men, despite the heat, have taken the three hours straight of morning lectures and the frequent evening popular lectures. All of the lecturers announced are either now in attendance or will be at the allotted time. Of those from abroad, most is anticipated from Professors McGiffert of Union Seminary, New York city, William Clarke of Colgate and George F. Moore of Andover.

The number of immigrants into this country during May and June is nearly double that of last year, and most of them come from the south of Europe. Last month 13,000 Italians and 5,000 Poles landed in New York, while the Germans numbered only 3,000 and Scandinavians 2,500. Of those arriving in May 32,281 were Catholics, 6,428 Protestants and 3,163 Israelites.

A Broadside of Maine News

Consulting State Editors: Rev. Messrs. D. P. Hatch, Portland; C. D. Crane, Machias; E. M. Cousins, Biddeford; E. R. Smith, Farmington; and W. P. Hubbard, Bangor

Some Interesting Missionary Fields off the Maine Coast

BY REV. D. P. HATCH

Our country contains few fields for religious enterprise as unique and interesting as may be found on several of the islands off our famed coast. These communities, isolated from

renovate and beautify the region where it is. The church is "the institution" of the town, and audiences from seventy-five and upwards will regularly greet the summer worker here.

Isle au Haut, off the southern extremity of Deer Isle, must not be forgotten, since here is one of the interesting summer churches where many a student has begun to make a name for himself, and has received the co-operation of the few faithful ones who are substantially assisted by summer residents.

Outer Long Island or "Frenchboro," as its more pretentious name now is, contains a little settlement of industrious fishermen who have been greatly helped the past ten years through the agency of their little church. Like the ebb and the flow of the tides that lap its shores, the spiritual life of such an isolated and small community suffers many a depression through the long and bleak winter months, to be quickened again when the summer brings back the student preacher, giving to these simple people about all the religious quickening they have in the whole year. Yet should we try to sum up the power of our churches at large, we would err to under-estimate

the influence of these little churches on the remotest islands of our coast. A few faithful men and women there are cheered and helped, while a score or more of youth and children are restrained in lives that without any such element would be worse than wretched.

The Cranberry Isle group, off Mt. Desert, deserves more than the passing mention we can make. Beautiful for situation, with the grand peaks of Mt. Desert rising abruptly out of the sea, the people who have been reared on this cluster of islands have lived amidst scenery surpassing almost any other view on our Atlantic coast. Many robust young men who sail the sea year in and out live here, and, brought into intimate touch in the summer, as they are, with many men of eminent life and position, they are quick to see and learn many things. On this group of islands, separated from one another by a mile or more of open sea, Rev. C. N. Davie is doing a work which is probably as unique as any to be found in our denomination. With a boat for his conveyance, and with his parish "quartered" literally by the sea, he has yet won the confidence of his people and encouraged them to renovate and build and to prepare for an organization which has just taken place.

It is easy to imagine the peculiar

difficulties that must enter into the work of island communities like these. Seen at their best, in summer weather with yachts and steamers bearing pleasure parties hither and thither, they would seem to be the paradise of preachers. But follow our missionary from June to January, as he keeps his regular appointments week by week, as he visits the scattered homes of his people, as sickness or affliction call him suddenly to cope with the elements, or to find his way through thick and treacherous fog, or to face wind or snow or biting cold, and you conclude that here, as well as on the distant islands of the sea, there is to be found genuine heroism in the person of the faithful home missionary on the coast of Maine. Many eyes might be opened as to the nature, the value and the opportunities of home missionary work by such a trip as we have outlined along our coast, where the timely aid and the wise direction of the Home Missionary Society make effective much of the fruitful work, past and present, in these small and scattered fields.

The Influence of the Summer Visitor upon the Higher Life of Maine

BY REV. E. R. SMITH

The last report of the Commissioners of Inland Fisheries and Game for the State of Maine shows that over \$2,000,000 were spent in the State last year, not by all vacationists, but simply by hunters and fishermen. The cost to the hunter of each male moose killed is estimated to have been \$500. More fish were caught by more fishermen in 1898 than in any previous year. Any backward step, say the commissioners, in relation to the encouragement of the sporting interests would be "well nigh a public calamity."

Game laws are well enforced. Public sentiment generally supports them. Vast stretches of frontier are policed by vigilant wardens. Prosecutions result often in imprisonment as well as in fines. Prohibition prohibits. So far as the enforcement of law can protect a moose or a deer in close time, the life of the animal would appear safer from the hunter's

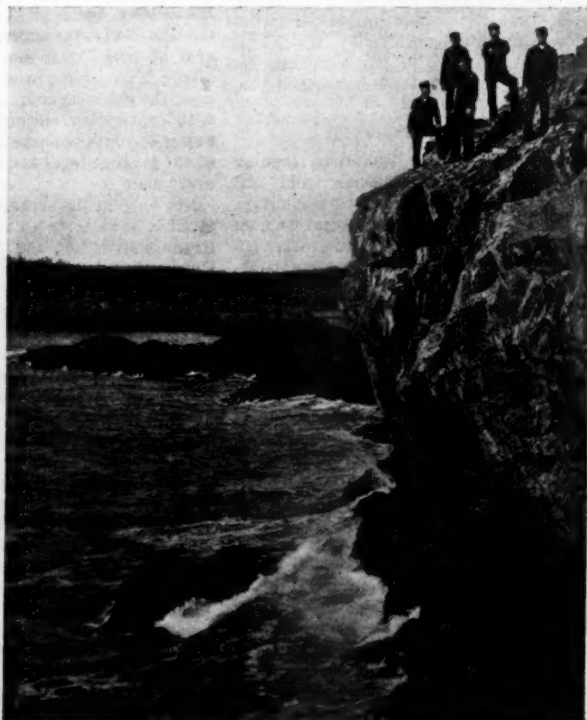


MACHIASPORT CONGREGATIONAL CHURCH

larger centers of life, often differ essentially from one another in their local characteristics, so that one may find settlements not far apart which are yet very distinct in their peculiarities. It will be seen that the "problem" of the church must adapt itself to these differences, which often prove as difficult to adjust as they are interesting to study.

It is a hundred miles, as the steamboats ply, from the little island of Matineus, twenty miles from the mainland at Rockland, to Mt. Desert, which is too closely connected with the shore to seem like a distinct island. Over this interesting route one may travel as rapidly or as leisurely as he will, but if he were looking for it he might find many an interesting study in church life and work. On the island of Matineus itself he would find no church organization or edifice, yet among the enterprising and intelligent dwellers here a vigorous society of Christian Endeavor takes the place of the more formal church organization, and it gives support and encouragement to the young man who may spend his twelve weeks in summer here from one of our seminaries. For several years Bangor students have served this people, and very cordial, responsive and benevolent people they are. This summer Andover Seminary sends a member of her Junior Class to this remote ocean field.

Deer Isle, with "Little Deer" joined to it by a bar which at low tide forms the highway between them, but where at high water a mile of sea interposes, is really the "Congregational stronghold" of our island work. Four separate churches, and a chapel branch besides, are found on these two islands, and often, except in summer, the pastor of the First Church at Deer Isle, Rev. S. W. Chapin, is "bishop" of the entire district. There are few larger country churches in Maine that offer a more interesting field and audience than the First Church here, which, it is needless to say, is more than self-supporting. But three miles distant is the youngest member of our denominational family in the region, the Little Deer Church, where General Missionary Whittier has done much of his most effective work. And the general tone of the community, as well as the external appearance of the town, attests the power of the church to



CROSS ISLAND—GROUP OF LIFE-SAVERS

rifle than the life of the citizen from the whisky of the outlaw rumrunner. All of which goes to show that Maine believes in her calling to become the "hunter's paradise."

The figures are not at hand, if any are available, to give the extent to which the people of Maine cater to other forms of the vacation business. But every one knows that our shores in July and August from York to Lubec are thronged, and Poland and Kineo are representative of many inland resorts.

Now when one asks what is the influence of the tourist and sportsman upon the higher life of the State he discovers first, that though the material from which an answer is obtainable is abundant, none has collated a sufficient number of facts to furnish any confident induction. The financial advantages of the summer business have monopolized attention and its possible or actual results in the higher life have been ignored or taken for granted. Here is a fruitful field for study by some one with sociological interests.

Recent inquiries by letter and personal interviews have furnished me with the opinions of a considerable number of persons living in representative summer resorts and sporting regions, among whom are ministers, guides, farmers, workers in camps, home missionary superintendents, school teachers, a game commissioner, and others having personal knowledge of various phases of the vacation business.

Among the questions asked were these:

Specify any social, moral, or religious benefits which have come to your locality through the presence of the summer visitor.

To what extent do summer visitors support the church by their money and by their personal influence?

Have your visitors changed in any marked degree in respect to Sabbath observance, social customs, standards of living, ideals which formerly obtained?

The answers to these questions are marked by variety of opinion. Summer visitors are characterized "invaders," "beings to be pitied more than to be blamed," "emissaries of the evil one," "ministering angels." One has the "profoundest respect for the average summer visitor" at a seaside resort. Another says concerning the people who frequent the great fishing and hunting resorts that "where one comes with evil ten come with good." Another speaks of the "dissipation, the profanation and the contamination" incident to life at a well-known yachting rendezvous. "Some of the finest people come to the seaside and some of the vilest follow in their train." This variety certainly indicates that one may see whatever he is seeking; also that all sorts of people go upon vacations.

Of the benefits resultant from the presence of the summer visitor a school teacher thinks the people of her locality have come to love nature better, seeing the city visitor's appreciation of the fields and ocean. Public improvements and ambition for the same, water works, better roads, the care of private grounds and buildings, the better care of horses have marked the indirect or direct influence of the summer colony. The "natives" are led to "spruce up" generally. A broader outlook on the world, a desire for an education and for travel which young people have been led to feel in seeing the disparity between themselves and cultured visitors may also be noted. Many unconscious lessons in good manners are received by young people. More liberal support of the schools is mentioned in one case. Another, writing of a community where the summer visitor seems to have brought little except good, says, "They have taught our people to love their town better." Here also, it is said, the standards of amusements have been elevated. Instead of the old-fashioned kissing party or the promiscuous country dance is the select dancing party. Lectures and entertainments of a high order also afford residents alike with visitors opportunities for amusement and culture.

The summer people frequently do much for charity and benevolence. In the woods the medical man will more than likely find occasion for his skill. The city minister is to be found in the little frontier district schoolhouse on a Sunday afternoon giving to the simple-hearted people what may be almost their only chance of the year to hear a sermon. The mail bags at Christmas are filled with gifts for a certain backwoods section. Frequently the cottager's carriage is seen before the door of the village invalid, and even a nurse may be provided. In a number of towns on the coast free libraries and reading-rooms have been established. In one I am told that a model almshouse was erected through the influence and gifts of a summer resident and called, not the "poor house," but "The New Home."

The church in a famous fishing resort owes its beginning to a Western Congregational divine. Its communion set was given by the wife of a United States senator. Presbyterians vie with Congregationalists in helping this little Free Baptist church. A large portion of the minister's salary is contributed by the summer guests who also give themselves in regular attendance upon the services.

Many a country pastor eagerly anticipates the return of his summer helpers in the Sunday and midweek services. Yet what a resident of Maine's most famous watering place said is true of most even Christian visitors everywhere: "They will give their money, but why will they not give us themselves?" Not that vacationists are expected to take a place in the ranks of the "workers" in the local church, but why should visiting church members and ministers ignore, as many times they do, the opportunity and obligation of Christian fellowship? "The trouble with our city Christians is they leave their religion at home when they go on a vacation, and they excuse themselves to God and to us by saying, 'we are having a vacation.'"

"My observation in different parts of the State has been," writes a superintendent of missions, "that the influence of the summer visitor has not been generally good on the church life. Too many put their Bibles into the storehouse with their goods and say with the little girl in her prayer before starting on vacation, 'Good-by, God, we're off to the mountains for a month.'" A coast town pastor writes, "In all our churches we have to begin *de novo* as soon as the visitors have gone."

Other items chargeable to the loss side of the account with the summer business must not be overlooked. Sporting resorts and seashore towns alike find moral danger in the alternation of excessive and incessant labor during three or four months of the "season" with comparative leisure during the balance of the year. Young men who have "guided" during the summer and autumn or worked in camps and hotels at wages above the average paid for other forms of work are apt to prefer idling in the village store to toil in the harvest field or the lumber woods. "General discontent always follows a lively summer of sporting and finds expression in dissipation of various kinds," writes one whose opportunities for observation have been large. "The sporting business has been an unmitigated curse," said an intelligent and prominent resident of a region, the name of which is synonymous with hunting and fishing.

When one lives in a community where pleasure seekers predominate there is danger of acquiring a false perspective of life. Young persons come unconsciously to feel that the end of life is to become rich enough to do nothing except spend money and have a good time. "A desire to be rich and stylish is more noticeable," "The spirit of frivolity is growing," "People are sharper than they used to be, more intent on 'getting on,'" are comments on the situation.

Sunday labor and also the example of Sunday pleasure seekers always and everywhere lower or destroy reverence for the Sabbath.

A loss of local self-reliance is another danger to which communities are exposed when aided largely in church and other institutions by summer visitors. One principle above others finds abundant illustration in the answers to my inquiries. The tourist cannot, if he would, leave his personal influence at home. The simple, truth-dealing dwellers on the forest frontier or in the country town are keenly sensitive to the virtues or inconsistencies of their guests. Perhaps a certain Congregational clergyman, who had habitually ignored Sunday in camp, never knew that his example was cited with scorn through the entire twenty miles of the valley where his inconsistency was known.

On the other hand, I have learned of young sailors brought to Christ through the influence of the Christian people they sailed with; of a child rescued from the illiteracy and irreligion of a wilderness home and afforded an opportunity to develop her womanhood; of a Christian boy off on a fishing trip, but not forgetful of his pledge, and remembered for months after he gave his testimony in the little cross roads society of Christian Endeavor. A minister who won a notable victory for civic righteousness in his own State is remembered in Maine for his kindly, helpful words to a summer Sunday school in a little red schoolhouse. For years Deacon Blank, a prominent Connecticut layman, had spent a few weeks in camp. "Why don't you fish today?" two sportsmen in the same camp were asked one Sunday morning by a new comer. "O, don't you know, old Blank doesn't believe in it, and we wouldn't hurt his feelings."

Two Faithful Men Called to Mind

Recent memorial services have registered the regard and affection felt for two pastors whose deaths occurred not long ago. Rev. F. W. Davis of Cumberland Center, March 4, was commemorated by the Cumberland Association, whose scribe he was. Drs. Jenkins and Fenn, Rev. Messrs. G. W. Reynolds, A. H. Wright and E. M. Cousins spoke tender and helpful words, while Deacon O. S. Thomas responded in behalf of the church.

At the meeting of the Piscataquis Conference in Greenville, June 27, Rev. Charles Davidson, who died there last December, received tributes from Dr. Smith Baker, Rev. Messrs. Hescock, Curtis and Slade, who testified to his unselfish devotion and his wide influence. He attended funerals and weddings within a radius of forty miles and was a beloved bishop of the people.

A Ministers' Institute

From Sept. 4-12 an institute will be held at the Cobb Divinity School, Lewiston, Me. Lectures upon the Bible and upon preaching will be given each day. The half-hours for the quickening of the spiritual life will be in charge of Rev. G. W. Hinckley of Good Will Farm. The names of several Congregational clergymen appear upon the program. Rev. C. S. Patton of Auburn is to give two lectures on Books and Reading; Rev. Smith Baker of Portland is to lecture on The Minister's Preparation for Sunday; and Professor Sewall of Bangor is to lecture on Expository Preaching. Professor Robinson of Bowdoin College, a prominent Congregational layman, is to speak on Religion and Science. The total expense for the eight days is only \$5.50.

Dorothea Dix Celebration

Interesting exercises occurred at Hampden July 4, in honor of this patriotic woman, a native of this little town. A park was dedicated to her memory and a liberty pole erected therein. Prof. J. S. Sewall offered prayer, Col. A. C. Hamlin, Mrs. H. C. Beedy and others made addresses, a poem by Julia H. May was read, and letters from General Miles, Mrs. Livermore and other distinguished people were read, recalling her efforts in behalf

of the insane and prisoners, for sick and wounded soldiers in our Civil War, for their widows and children. A Memorial Association has been formed and a monument will ultimately be erected to her memory in the park which bears her name.

[For other Maine news see page 64.]

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 23-29. Honoring the Lord's Day. Ex. 20: 8-11; Rev. 1: 10.

"Every day is a gift of God and so should be held in honor. I will therefore respect the Sabbath as I do week days and try to behave myself properly thereon, but I see no particular reason for making it so very different from other days." Thus reasons many a one. But would not the same logic hold with reference to patriotism? We suppose ourselves to be good citizens all the year round, but certain days have been set apart on which we give vent to our patriotic feelings. We may not sympathize with all the hubbub and hurrah of Fourth of July, but we would not have the recurring anniversary pass by without general attention and honor. The feeling of devotion to our country, latent all through the year, comes to the surface on this holiday, and there is, in the long run, immense gain to our national life. More searching yet is the test applied to our patriotism when election day recurs. It is then that we show by the regularity and carefulness with which we deposit our ballots how much we actually care for the land to preserve which our fathers spilled their blood.

Take another illustration. Children away from home presumably cherish constantly affection for their parents and other loved ones remaining there. But what would we think of a college boy who did not look forward to the end of the term when he should again greet his relatives face to face. At Thanksgiving time long journeys are made in order to tarry for a night only beneath the roof where one was sheltered in infancy and childhood. Not until man gets to be an altogether ethereal being can he dispense with times and seasons in family life. Every now and then he must heed the call from the old homestead to return and cheer those still abiding there and kindle afresh the flame of his devotion.

It is not otherwise in spiritual matters. We need one day on which we shall pay special honor to the Ruler of this universe and give more attention to the cultivation of our spiritual natures than we are possibly able to give in the rush of our weekday labor and interests. I well remember how our old theological professor impressed upon us, at the beginning of our seminary course, the desirability of differentiating the Lord's Day, and he advised us to take as much as a half-hour at the beginning of the day for communion with God and then, out of his own rich Christian experiences, witnessed to the influence of such a season of prayer upon his own spiritual development. We have none too many tonics for the soul. Why should we let an opportunity like this go by, which the history of the Christian Church shows has been widely blessed to saints of God?

We honor the Lord's Day when we honor the Lord of the day. There has been too much titling of the mint and anise and cummin with reference to Sabbath observance. We are living in the freedom of the gospel dispensation and we cannot split hairs too finely for others. It is enough that each man has certain fixed principles of conduct and in his heart yearns to be "in the Spirit on the Lord's Day." Such a one will not allow himself customarily indulgences which thwart the central purpose of the day. If he does this or that thing you would not do, have

charity for him, for you yourself may be offending him by certain relaxations which you permit yourself.

This subject does not take us into the profitable field of argument for the Sabbath on the ground of its general benefit to humanity. We are talking now about honoring the day as a sacred institution, not as a fetish, but as a divinely ordered opportunity for our soul's growth. In this easy-going age we need to affirm over and over again that God has a special day on which he expects and ought to be specially honored. And while I would not pretend to be better than my neighbor, if I understand what religion is and what life is, I cannot condone the action of those who spend all the Sabbath day wheeling, or strolling through the country, or lolling on their piazzas. Though they would not care to be classified as Sabbath breakers, they are slighting and dishonoring both the Sabbath of the Lord and the Lord of the Sabbath.

Current History Notes

George W. Julian, one of the ablest and fiercest of the Abolitionists, passed away at his home in Irvington, Ind., last week, aged eighty-two.

The widow of King Kalakaua, formerly queen of Hawaii, by name Kapiolani, died last week. She was in the United States in 1887. She was amiable, kind-hearted and respected.

Michigan's Supreme Court declines to affirm the constitutionality of the legislation recently enacted whereby Detroit was to gain control of the local transportation interests, providing the city officials and the owners could agree on a price.

Governor Dyer of Rhode Island deserves praise for his decision to suppress prize fighting within that State, even if it be necessary to call out the militia. But resort to such an instrument implies that some of the town or city officials are either cowardly or venal.

The Belgian popular uprising due to clerical political scheming to deprive the socialistic masses of the franchise has abated for a time owing to pledges given by the ministry that the electoral franchise bill will be recommended to a legislative committee for amendment.

Admirers of Admiral Cervera, who were won by the old sailor's manly action after his defeat at Santiago, will be glad to note that he has been acquitted of all fault by the specially constituted court-martial called to pass upon his conduct at Santiago. Any time he cares to come to the United States he will have a hearty welcome.

Liberal gains at by-elections continue in England, and the tide is seen to be surely setting against Lord Salisbury, and that not because of dissatisfaction with his foreign policy, but owing to the alliance of the ministry with the Anglican clergy and the landlords and their lack of scruple in doling out aid to these favored classes from taxes imposed on the many.

A British Parliament committee has just reported in favor of establishing the gold standard in India. Mr. Bryan, in addressing Ohio Democrats last week, insisted that the Democratic party must go into the next campaign championing bimetallicism at a ratio of 16 to 1. The facts of history and present day conditions have no terrors for bold doctrinaire Mr. Bryan.

The statistics with reference to our merchant marine and its growth during the past year are encouraging for the future, seeming to point to a time when we shall have our rightful place among the nations again. The output of our shipyards last year was the largest in twenty-five years save one—1891. The steam tonnage for the first time exceeds the sailing, and steel for the first time forged ahead of iron as a material, never to lose its pre-eminence. In 1898 in Great Britain ninety-nine per cent. of the construction was of steel.

"Saying So" NOW

A Timely View Point

Some months ago we offered a View Point For Two concerning the special service always rendered when our friends mention us by name and emphasize those features of the paper which are helpful. Often you are stimulated by a particular editorial, or you enjoy a story, or the topic exposition is of value. "Say so," we said.

Today is added the word, *now*. Why just *now*? Because at the present time we are making a most attractive offer to all new readers. Twenty-five cents will carry *The Congregationalist* to a new address until January, 1900, if inclosed in our new Half-Year-Card. A more generous arrangement could not be imagined. But it is clear that *every week's delay* in accepting this offer decreases by one the number of copies which one may receive. So we add, *Speak your words regarding the helpfulness of this paper, now*. None of your friends should fail to hear of it and to improve this exceptional opportunity. The next six months of *The Congregationalist* will be notable.

At a late midweek service, out of New England, a prominent minister spoke in behalf of denominational reading and emphasized the significance of *The Congregationalist* offer. We heard from his words at once. Say so, *now*. In the departments of the church, Sunday school, Y. P. S. C. E., missionary, etc., have the words said which will turn the membership to the direct usefulness of a denominational paper. Then send for the Coin-Cards.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 608 Congregational House, Rev. Joshua Cook, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 807 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer, Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D.D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission)—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D.D., Secretary and Treasurer; W. A. Dunsen, Ph.D., Field Secretary. Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening, sailors and landmen welcome. Daily prayer meeting, 10.30 A.M. Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D.D., President; George Gould, Treasurer.

Life and Work of the Churches

Meetings and Events to Come

NORTHFIELD Y. W. C. A. CONFERENCE, East Northfield, July 14-24.
NORTHFIELD CHRISTIAN WORKERS' CONFERENCE, East Northfield, Aug. 1-20.
CHAUTAUQUA ASSEMBLY, Chautauqua, N. Y., July 4-Aug. 26.
NATIONAL EDUCATIONAL ASSOCIATION, Los Angeles, Cal., July 11-14.
NEW ENGLAND CHAUTAUQUA SUNDAY SCHOOL ASSEMBLY. Annual session, Montwait, South Framingham, Mass., July 17-29.
MAINE CHAUTAUQUA UNION AND FRYEBURG SCHOOL OF METHODS, Fryeburg, Me., July 27-Aug. 25.
THE INTERNATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, Boston, Sept. 20-28.

DEDICATION AT ERROL, N. H.

The long looked-for rain and the dedication of the new chapel at Errol, N. H., came together, June 28. This is the first house of worship ever erected within the limits of the town. Its seating capacity is that of the total population, 180. Walls and ceiling are sheathed with hard pine, windows are of stained glass, while opera-chairs take the place of pews, the whole presenting a very attractive appearance. Mr. W. A. Bragg of Errol gave the lot, which is finely located in the center of the hamlet. The cost was \$2,200, exclusive of the furnace and bell, which were



ERROL, N. H.—HITHERTO CHURCHLESS

given by E. S. Coe, Esq., of Bangor, Me. The bell was cast for this use, and bears the inscription, "First Church of Errol, N. H., 1899." Primarily the new edifice is due to the women of the place. They began to raise money for it twenty years ago, and as a result turned toward the building fund \$650.

Three years ago the New Hampshire H. M. Society took charge of the field, sending Mr. Quincy Blakely, then a Yale Seminary student, to preach for the summer. He was followed by Mr. E. W. Lyman of the same school, Rev. S. S. York, general missionary for the section, co-operating with them. A legal society was formed and the work organized on a permanent basis. Last summer Mr. Marcus R. Sweatt of Somerville, Mass., a native of Errol, paid a visit to his old home and became interested in the work as outlined. Being a master builder, he drew plans for the chapel and set to work to realize them, giving his entire summer to the undertaking. The furnishings and windows were his gift, his entire contribution exceeding \$600. A grant of \$500 from the missionary society, with local gifts, completed the payments.

At the interesting service of dedication the audience-room was filled to overflowing. Large delegations came from Upton and Wilson's Mills, Me., Wentworth's Location, Dummer, Colebrook and Berlin, N. H., many driving sixty miles to attend. The choir of the Colebrook church assisted in the music. Short addresses on "The Place of the Church in the Community," by Messrs. Furbush, York, Gleason and Hillman, took the place of the usual sermon. The people united in the act of dedication, an interesting feature of which was the recognition of the beautiful communion

set given by the Hanover Street Church, Manchester. The exercises were in charge of Mr. G. M. Butler, missionary student for the summer. H.

SUMMER ARRANGEMENTS IN AND AROUND BOSTON

Supplementary List

CHELSEA

Third. The order of the four August supplies will be: Dr. W. L. Phillips, Rev. W. G. Puddefoot, Drs. A. E. Dunning and Judson Smith.

ARLINGTON

The morning service and prayer meeting will be maintained and the Endeavorers will hold a meeting in the evening. The Sunday school will close during July and August. The pastor, Rev. S. C. Bushnell, will spend August at Long Lake in the Adirondacks. Supplies are not yet announced.

NEWTON

First (Newton Center) remains open, except Aug. 16 and 23, when it unites with the Methodists, who return the visit the next two Sundays. Dr. J. E. Tuttle will preach Aug. 20, and Dr. W. H. Allbright the 27th. The Sunday school closes, but prayer meetings will be kept up. Mr. Noyes will rest at Squirrel Island, Me., during August.

Elliot will keep open doors and maintain all services except the Sunday school. Supplies for the last three Sundays in July will be: Drs. G. R. W. Scott and W. E. Griffin, Rev. A. W. Hitchcock; Aug. 6, Pres. W. G. Sperry, 13, to be announced, 20 and 27, Drs. Elijah Horr and Michael Burnham; Sept. 3, Dr. J. B. Gregg. Dr. Davis and his wife will spend the vacation on the Continent.

Highlands will continue services, except for two or three Sundays. The Sunday school will close during August. Preachers will be: July 23 and 30, Rev. Messrs. Lawrence Phelps and W. E. Strong; the first three Sundays in August, Dr. E. E. Strong, Rev. Messrs. J. B. Taylor and G. G. Phipps. Mr. Havens goes to West Lebanon, N. H., and Shelter Island, N. Y.

Newtonville unites with the Methodists during August, its own edifice being closed for that month.

BOSTON

Charlestown. The "Old First," whose flag floats as loyally at the masthead as when she weathered the storm of the great defection practically without losing a shred of canvas, keeps open all summer, continuing the regular routine.

Swedish will do the same, except for one or two Sundays. Rev. Aug. Liljenberg will spend his brief vacation in Boston.

OF SPECIAL NOTE THIS WEEK

Substantial evidence that sons of New England gratefully appreciate their early church homes.

Hampstead, N. H., celebrates its 150th anniversary.

Churches in Massachusetts and New Hampshire show hearty appreciation of their aged members.

A DEDICATION IN NEW JERSEY

What is to be one of the gem suburban churches of the country was formally started in its construction, July 8, at Upper Montclair, N. J. Here Rev. H. S. Bliss has been laboring with such success that the Christian Union Congregational Church, of which he is pastor, has found itself obliged to provide a larger and better equipped house of worship. An eligible site was furnished through the liberality of a parishioner, and funds for a building came in with gratifying willingness. Mr. J. Cleveland Cady, the architect, has worked out a beautiful design on Norman models, in which a strong, low tower and a high gable roof are noticeable features. The exercises drew together a large company of ministers and friends from the neighboring suburbs. Mr. Bliss, after a few words of welcome, called on Rev. B. F. Bradford, D. D., for prayer. Addresses were to have followed by the pastor and Chairman Anderson of the board of trustees, but a shower interrupted the proceedings. The ceremony of laying the corner stone was impressively performed, with a silver trowel, by Dr. Daniel Bliss of Beyrouth, Syria, the pastor's father. The remainder of the program was reserved for the Sunday morning service in the old church. The edifice is to cost about \$45,000, of which \$36,000 is already raised.

FELLOWSHIP IN GEORGIA

The third quarterly meeting of the Liberty County Congregational Union met, June 24, 25, with the Oak Grove Church near Smiley, Ga., Rev. H. L. Hardee, pastor. About 125 persons attended. The sessions were held under a bush arbor on land given for a church. Appropriate remarks were made by the moderator, Rev. J. A. Jones, dedicating the ground to the Lord's service. Short reports were heard from each church, Sunday school and C. E. Society. Rev. W. A. Clark of the Midway Church preached a sermon. At the close the Lord's Supper was administered. The little church was greatly encouraged to go forward and try to build a house of worship. The object of the union is to encourage local fellowship.

ERRORS IN THE YEAR-BOOK

These corrections need to be made in the new Year-Book: On page 207, New Bedford, the lines of benevolence and expenses should be transposed, putting the third first, and the first and second second and third; on page 266, Alstead, 8d should retain I. B. Stuart as pastor; on page 284, Lockport, J. W. Bailey is still pastor of the First Church, and Mr. Brock takes the place of Mr. Tate in the Second Church; on page 344, Derby, A. J. Small is still pastor.

CONFERENCES AND ASSOCIATIONS

ME.—Washington Conference at its recent meeting at Eastport adopted a resolution extending hearty approval and support to the temperance people of Eastport in their endeavor to suppress the liquor evil. In a large number of places in the city the prohibitory law is openly violated.

N. Y.—Essex Association held its annual meeting June 28, 29 at Wilmington. The sermon was by Rev. Arthur Dracas. Topics discussed were: How Can the People Help the Pastor, The Young People of the Church, The Midweek Service. Addresses were made by Secretaries W. A. Duncan and Ethan Curtis. The entertaining church has been greatly built up by its pastor, H. A. Johnston, in his three years of labor.

CLUBS

N. H.—The Pascataqua Club held its annual summer outing, July 1, at the Farragut House, Rye Beach. The attendance was large, 225 partaking of the excellent dinner provided. Rev. Ed-

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ward Anderson of Quincy, Mass., gave an interesting and timely address on The Old Army, and fine music was interspersed. The meeting was considered the most enjoyable ever held by the club.

NEW ENGLAND

Boston

[For other news see page 59.]

Roslindale has put on formal record its warm appreciation of Rev. R. B. Grover, who was recently dismissed after serving the church faithfully from its very infancy. During these nine years he has received 260 members, over 100 of whom came on confession. There are now about 200 names on the list. Mr. Grover will reside in Roslindale for the present.

Massachusetts

SOMERVILLE.—*Highland* emphasized its fifth anniversary, July 2, by raising \$500 needed for home expenses. The pastor, Rev. G. S. Anderson, is resting in Nova Scotia.

DEDHAM.—Rev. J. B. Seabury, who resigned in April, has been invited by the church and society to remain till next January, thus completing a pastorate of 15 years, and to occupy the parsonage till the following April. The numerous expressions of good will which come both from within and beyond his church and denomination, are highly gratifying. During his pastorate the six other churches in town have been served by 31 different clergymen. Mr. Seabury will spend his vacation at Bass Rocks, Gloucester.

LOWELL.—*Kirk Street* closed a year of great prosperity July 2, when 20 persons united. Rev. W. A. Bartlett closed a summer evening series of sermons on Daniel and started next day for Chicago, where he will spend a large part of his vacation, preaching several times in his former church at Oak Park. He returns Sept. 1.

FALL RIVER.—*First.* All the woodwork of the old stone edifice, including the clock tower, has been painted and otherwise renewed. *Central.* Eleven persons were received to membership July 2, three of them being heads of families. The Men's League recently closed a useful year with a social evening, the members furnishing a literary and musical program. A well-managed boys' brigade numbering 40 is drilled by two church members. *First and Central* again combine their Sunday services for the summer with a list of eminent preachers for supplies. Drs. Archibald McCullagh and W. B. Forbush will preach July 23 and 30. August supplies will be: Drs. Michael Burnham, J. E. Tuttle, W. E. Barton, A. A. Berle. July 16 Dr. C. E. Bronson of Saginaw, Mich., will fill the pulpit of Central Church, while Rev. William Knight will preach to his old parish in Saginaw.

WOOD'S HOLL.—There having been some differences connected with a former pastor, Rev. G. S. Dodge, at the request of the church a committee of ministers investigated the matter and fully acquitted him of the charge against his veracity.

WORCESTER.—*Old South.* Dr. Conrad will spend his vacation among the cañons of Arizona and along the Pacific coast. The pulpit supplies will be: July 23 and 30, Rev. Messrs. Daniel Evans and F. A. Warfield; in August, Rev. Messrs. J. L. Sewall, T. S. Hamlin, R. A. Beard, J. E. McConnell. All the services will be maintained. *Pilgrim.* Dr. Lewis will pass the month of August at his old home in Minnesota, preaching two Sundays in Plymouth Church, Minneapolis. Drs. S. H. Virgin and Smith Baker will be pulpit supplies. The evening service will be omitted. *Plymouth.* Dr. McCullagh will visit the White Mountains and will preach one Sunday at Central Church, Fall River. *Plymouth and Union* will unite during the six weeks' vacation, meeting with Union the first three Sundays and with Plymouth the last three. Dr. G. W. Phillips, the first pastor of Plymouth, Dr. E. B. Webb, Dr. Charles Wadsworth, second pastor of Plymouth, and Dr. Josiah Strong will be the supplies. *Union* has held special services for the old people. The church has 37 members 80 years of age and over, four being over 90. *Hope.* The first prayer meeting in July was made a halfway meeting, with reports of church work. The present membership is 203. Fifteen members have been added on confession and one by letter during the six months. The benevolences amounted to \$275.

SPRINGFIELD.—*First.* An impressive patriotic service was held by the Bible school July 2. It was entitled *The Righteous Nation*, and Ex-Lieut.-Gov. W. H. Haile spoke on Patriotism. Bibles were presented to a class of boys promoted from the primary department. The pastor, Rev. F. L. Goodspeed, has received the degree of Ph. D. He left July 3 for two months in the country and also plans an extended trip abroad, beginning next February. During his summer vacation the following preachers will be heard: Presidents S. H. Lee and L. L. Doggett, Drs. Wallace Nutting, Michael Burnham, H. A. Stimson, Rev. Messrs. O. S. Davis, J. E. McConnell, F. L. Robbins. *North.* The new pastor, Rev. N. M. Hall, began work July 1, but will not be installed until fall. *St. John's* has just installed W. N. De Berry as its pastor. He was a Nashville boy, graduated from Fisk University in 1896, at Oberlin Seminary in 1899, and during his theological course preached at Painesville and Cleveland, O. A seminary professor and a classmate testify to his merit as follows, respectively: "One of the best men in his class, a good scholar, an earnest, warm-hearted Christian and an unusually good preacher"; and, "The equal of any white man in our class." *Faith.* Over \$1,800 has been raised for the repairs of the church. *Indian Orchard.* The pastor has extended the time of his departure to May 1.

WEST STOCKBRIDGE.—The Sunday school at State Line, under the care of the Village Church here, has been made happy by the gift of a little building for a chapel. Much interest is shown by the people in getting it moved and ready for use. Rev. W. W. Curtis and his wife have just returned from a visit to their former parish at Northfield, N. Y., where they were warmly received. They spent seven days in driving through the Catskills.

Maine

[For other news see pages 60, 61.]

PARSONSFIELD.—Mr. Bartlett Doe, a native of this place, now of San Francisco, is spending some time here and using his wealth for the benefit of the schools and churches of his native place. He proposes to remodel the old building of the Congregational church and call it a union church. The organization is one of the oldest in the State, having been incorporated in 1802.

WOODFORDS.—Rev. C. F. Sargent, who has done much good work for the church in Denmark during the past four years, spoke here recently, and an

Continued on page 65.

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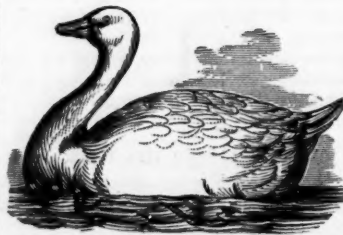
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Continued from page 64.

offering of nearly \$300 was received for the Maine Missionary Society.

AUBURN.—*High Street.* The Mission Band has held a "field day" with Mrs. Pingree annually for 15 years. This year it had a most enjoyable time. Reports of the past year's work were given. A pupil is supported in Talladega College, besides other benefactions.

EASTPORT.—A strong effort has been made by the ministers of the city to close saloons. Several warrants were taken out, and every place where liquor was sold was closed. The women render valuable assistance.

PORTLAND.—*Rev. R. T. Hack of Second Parish* has sailed for Europe for a two months' trip, accompanied by his son and three other young men of his congregation.

New Hampshire

(For other news see page 63.)

WINCHESTER.—Last week the treasurer of the church received a letter containing a check for \$5,000, the gift of Mrs. Julia B. Thayer in accordance with the wishes of her husband, the late E. C. Thayer of Keene. Sunday morning, July 2, the pastor, Rev. C. F. Roper, read the letter, after which the congregation sang the Doxology. This is but one of Mr. Thayer's many gifts to religious and benevolent institutions, which include the Thayer Library and the Y. M. C. A. of Keene and the Nurses' Home in Worcester, Mass. July 2 was observed as National Sunday. In the evening a meeting was held in the interest of good citizenship. The church is responding heartily to the lead of its new pastor, and there is a quickening in every department of work.

HAMPTSTEAD.—The citizens and former residents celebrated, July 4, the 150th anniversary of its settlement, with appropriate ceremonies, including the firing of a salute, ringing of bells and a parade through the principal streets. The festivities were held in a beautiful grove on the shores of the pond. The town charter was read and an excellent historic address given by Miss H. E. Noyes. Brief addresses were also made by invited guests, and an anniversary poem was read by Rev. W. T. Bartley, grandson of a former pastor. The exercises closed in the evening with a band concert and fireworks.

KEENE.—*Second.* At the morning service July 2 Rev. Archibald McCord for the third time expressed his determination to resign from the pastorate Oct. 1, at the same time expressing his warm appreciation of the confidence of his friends and their desire to have him remain.

CONCORD.—*First.* Rev. G. H. Reed is giving a series of sermons on the prophecy of Isaiah. *South.* Individual cups were used for the first time at the July communion. The church will be closed only two Sabbaths during the vacation of the pastor.

SEABROOK.—*Line.* Rev. Joseph Kimball, by an accident in stepping from an electric car June 23, suffered a fracture of the collar bone, but notwithstanding the severe pain was in his accustomed place in the pulpit the following Sunday.

WOLFBORO has an unusual proportion of aged female members, six of whom, over 80 years old, were recently entertained together at one of the homes.

Vermont

STOWE leads the churches of Lamolille County in benevolence. It was formerly aided by the missionary society, and now returns each year a liberal contribution in a grateful endeavor to pay back what it has received. C. P. Emery from Bangor Seminary is the new pastor.

SUDBURY.—*Mr. W. E. Slocum, Jr., of Troy Conference Academy* is engaged as supply till October. The edifice, erected in 1807, was renovated last fall at an expense of about \$500.

Rhode Island

CHEPACHET.—The musical ability of Mrs. Nash, the pastor's wife, is a great help in the social services. The Ladies' Society has supplied the kitchen with a complete outfit. The use of an individual communion service is universally approved. Each of the six societies is remembered by this church yearly.

RIVERPOINT.—Members of the Monday Ministers' Meeting have supplied the pulpit since the death of Rev. F. H. Adams for six months so that the salary was continued to his widow. The Men's Club has been a helpful adjunct in the work.

Connecticut

NEW HAVEN.—*Dwight Place.* Services will be held in the chapel during July. Changes in the audience-room have been begun. The floor will be lowered two feet in front and made sloping, new

pews will be placed and the walls and ceilings frescoed. The pews are the gift of one man. A considerable part of the cost of the work has already been subscribed. During August Dr. Leete takes his vacation, and the congregation will be the guests of the Trinity Methodist, each church being responsible for the services of two Sundays.—A largely attended patriotic service was held the morning of July 4 on the green of Trinity Episcopal Church, Congregationalist, Baptist and Methodist churches uniting. It was arranged by the Daughters of the Revolution, and music was furnished by a vested choir. Dr. W. L. Phillips of the Church of the Redeemer struck the keynote in his address, pleading for consideration of political questions from a Christian point of view.

HARTFORD.—*Pearl Street.* The last service in the old edifice was held July 2 and the society voted to change the name of the church to Farmington Avenue. The new building will be ready for occupancy by Sept. 1. The deeds have been passed and the old edifice and the land now belong to the Connecticut Mutual Life Insurance Co. Rev. William DeLoss Love is enjoying his vacation in Europe.—*Fourth.* Rev. H. H. Kelsey, for several years chaplain of the First Regiment C. N. G. and who served as such during the war with Spain, has resigned and the chaplaincy has been accepted by Dr. R. T. Hall of First Church, New Britain.—Professor Perry of the seminary filled the South Church pulpit last Sunday morning and Rev. F. F. Emerson preached at Asylum Hill.

THOMASTON.—The funerals of two strong members took place June 30. Aaron Thomas, son of Seth Thomas, the founder of the village and the great pioneer clock maker, was for 30 years church treasurer and was a devout Christian beloved by all. During the services all places of business closed and hundreds of workmen came to take a farewell look at the loved employer, while over 1,000 escorted the remains to the cemetery. Edwin P. Parker, a lifelong friend of Aaron Thomas, died at the age of 80, after a long, spotless life, remarkable for its kindly and Christian spirit.

BROAD BROOK.—At a recent meeting it was voted to increase the pastor's salary \$100 the com-

Continued on page 66.

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make irritable people. A food that is nourishing and that does not cloy the appetite is

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Somatose is a Perfect Food, Tonic and Restorative. It contains the nourishing elements of meat. Prepared for invalids and dyspeptics and those needing nourishment and a restored appetite. May be taken in water, milk, tea, coffee, etc.

At druggists' in 2-oz., ¼, ½ and 1 lb. tins.

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GELATINE

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The Choice
of all
Chefs

FREE If your grocer cannot supply you send us his name and we will send you a sample package free with recipes by the leading cooks of the country. A full size box mailed for 15c.

MICHIGAN CARBON WORKS, Detroit, Mich.
The largest makers of gelatine in the world.

Continued from page 65.

ing year. A feature of the work the past year has been the special interest in Junior Endeavor and the Sunday school. The Perry pictures are being used in the latter to encourage faithful attendance and to aid in the instruction. A Men's Sunday Evening Club was organized last fall, which has enlisted many non-attendants. Rev. B. A. Williams completes his first year of service in September.

ANSONIA.—German. This church, Rev. J. F. Graf, pastor, is erecting a neat building on the lot purchased several years ago. The members would like to secure pews or a pulpit at a low price or as a gift from some sister church.

MIDDLE STATES

New York

ALBANY.—First. At the last communion 13 members were received, five on confession. This makes 95 accessions since Rev. A. L. Love became pastor, a year ago last February.

MAINE.—First. Through the efforts of the Ladies' Aid Society the church is out of debt. This society has also done much to make the meeting house one of the most attractive and comfortable in this part of the country. New seats, a new carpet, new cushions, repapered walls and other improvements on the interior are among the changes.

THE INTERIOR

Ohio

CINCINNATI.—Walnut Hills. Rev. E. A. King, who has been supplying the pulpit for the past year, concluded his ministry June 25. The church will close for the months of July and August, and possibly September. Mr. King goes to Attleboro, Mass., for the summer, and in September will go to Oberlin Seminary to take the Senior year. He has been two years in attendance at Lane Seminary, Cincinnati.—Storrs. New activity is evident as a result of Mr. Lathern's coming for the summer months.

THE WEST

Iowa

GRINNELL.—A farewell reception was given in the church July 3 to Prof. J. F. Smith and family, who will make California their future home. During the nine years' service of Professor Smith as principal of Iowa College Academy he has been one of the most faithful and active members the church has ever had.

SALEM. for its 600 inhabitants, has three churches. Our people have a membership of 322 and congregations that average about 300. The C. E. Society numbers more than 100 and the Sunday school about 200.

For Weekly Register see page 67.

Biographical

JOHN PHILIP NEWMAN, D. D., LL. D.

The death of Bishop Newman of the Methodist Episcopal Church recalls to mind his brief and stormy experience as a Congregational pastor. He was a conspicuous figure, not only in ecclesiastical but in political circles, when he failed of election to the bishopric at the Methodist Episcopal conference in 1880. Moved by disappointment and determination to leave the itinerancy, the following year he accepted a call to the Madison Avenue Congregational Church, New York city. Ex-President U. S. Grant and a number of prominent men became pew holders, and for a time the church was as conspicuous before the country as its minister. But the regular membership dwindled, serious dissensions arose, and the result proved that the method of building up a church by relying on the elements which the world counts most valuable could not succeed. A Congregational council labored in vain to bring peace out of discord. Then the civil court was appealed to, Dr. Newman abandoned the pulpit and the property went into the hands of a receiver. In 1885 Dr. Newman went to San Francisco, and the church finally disbanded. The next year he returned to his former church, the Metropolitan, in Washington, and not long after attained the object of his ambition and became a bishop. He was a skillful ecclesiastical politician. He received many favors from General Grant and preached at his funeral. He also preached at the funeral of the son of Leland Stanford, and both sermons became famous for their fulsome eulogies of the deceased. Bishop Newman traveled extensively, at one time spending two years abroad at public expense, as an inspector of consulates, an office created for him by his friend, President Grant. He died at Saratoga, N. Y., July 5, aged seventy-three years.

REV. JOHN WOOD

Mr. Wood, who died at Fitchburg, July 7, was born in Alstead, N. H., in 1809. He graduated from Amherst in 1836 and at the Theological Institute of Connecticut, now Hartford Seminary, in 1839. He preached for one year after his ordination at Langdon, N. H., and later at Townshend, Vt., and Wolfboro, N. H. He served for some years as district secretary of the American Tract Society and the American and Foreign Christian Union, then preached as stated supply at Boxboro and Dover, Mass. Since 1879 he has resided with his daughter at Fitchburg.

WHERE THE BREEZES BLOW.—Indications point to a big season at the Eastern seashore resorts. There is no "seashore scare" this year, unless on the part of those who have reason to fear that they will not have an opportunity of enjoying ocean's breezes in common with the thousands who are already flocking toward the New England beaches. This year the famous "scare," like the Spanish fleet itself, is no more, and the problem will soon be how to accommodate all that are desirous of spending a few weeks or days in the soothing and restful company of old Neptune. As usual, the great trend of seashore travel is toward that bracing and beautiful region along the shores of the Gulf of Maine, reached by way of the Boston & Maine Railroad. The movement has already begun, as well it might considering the early advent of the heated term, and it begins to look like one of the biggest seasons the seashore resorts of Massachusetts, New Hampshire and Maine have ever experienced. It would be difficult to add anything to what has already been said about the superb attractions which these cool and wind-kissed resorts have for the overworked or the invalid. Those who would like to read up on this timely and enticing topic are advised to send a 2-cent stamp to the general passenger department of the Boston & Maine Railroad, Boston, for a copy of the illustrated booklet, All Along Shore, which contains a condensed description of the whole region.

The Baby?

Does he seem happy and contented and does he gain a little in weight each month? If not, write to us for a sample of Mellin's Food, mix it with some good fresh milk and see how much the baby will like it. Babies grow strong on

Mellin's Food

At the time my baby was 5 weeks old he was almost starved to death, and had actually fallen off and weighed less than when born and was crying almost all the time. His picture taken at 5 months shows the wonderful results of Mellin's Food, he then weighed 21 pounds and took the prize at the baby show. He has never been sick a day in his life, has cut all his front teeth and two jaw teeth and has never showed signs of pain or trouble with them. Frank F. Finks, Waco, Tex.

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IF SUNBURNED

cover face or hands thickly with the creamy lather and let it dry on.
Sample Cake mailed for 2 cents. Full-sized Cake 15 cents.
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Weekly Register

Calls

BARNES, O. A., Gospel Union Ch. (Ind.), Salem, Neb., to First Ch., Standish, Mich. Accepts.

BLAKE, Lyman H., Second Ch., Westfield, Mass., to Essex. Accepts, and is at work.

BOYLE, Elliott A., Clare, Mich., to Plymouth Ch., Scanton, Pa. Accepts.

BROOKS, W. E., lately of Benton Harbor, Mich., to St. Paris, Ind.

CHAMBERLIN, Jas. A., First Ch., Newark, N. J., to Third Ch., Torrington, Ct.

CHAMBERS, Chas. A., Dartford, Wis., to White Creek, Easton and New Chester. Accepts.

CHASE, Edward A., South Ch., Lawrence, Mass., accepts call to Wallston, to begin Oct. 1.

CHEVIS, Ernest C., Staples, Minn., to Medford. Accepts.

COOLEY, Wm. F., to remain as pastor indefinitely at Littleton, N. H.

DAVIS, Ernest C., Plympton, Mass., accepts call to Newcastle, N. H.

DAWSON, Wm. L., Ahtanum, Wn., to add principalship of Woodcock Academy. Accepts, but will do only a limited amount of teaching.

DODD, Aug. H., late of Nora Springs, Io., to Montour. Accepts, and is at work.

ELY, Edward L., Rockford, Io., declines call to Rapid City, S. D.

FISHER, Jas. G., Bangor Sem., to Dexter and Garland, Me. Accepts, and is at work. He will reside at Garland.

FREEHOLD, A. J., a recent graduate of Chicago Sem., to the Swedish Ch., Ridgway, Pa. Accepts, and is at work.

GREY, Fred, to permanent pastorate at Kirwin, Kan., where he has supplied for 10 months. Accepts.

GLUCK, Nelson J., Phoenix, N. Y., to St. Luke's Ch., Elmira. Accepts.

HAYNES, Artemas J., to Plymouth Ch., Chicago, Ill., for 14 months from Oct. 15, when his present engagement with the church closes. Accepts.

HELMING, Oscar C., Atchison, Kan., to Fellowship Ch., Indianapolis, Ind. Accepts, to begin Sept. 1.

KILBURN, Wm., S. Kaukauna, Wis., to Burlington. Accepts, and begins work Aug. 1.

MALLISSET, Frank B., Yale Sem., to Bedford, Mass. Accepts, and is at work.

MOOR, David Y., Yale Sem., to Gardner and Rose Valley, N. D. Accepts, and is at work.

MURPHY, Thos. F., recently of Lake Mills, Wis., to Lee Center, Ill. Accepts, and is at work.

MURMAN, Adam, to permanent pastorate of Zion Ch., Montreal, Can., where he has been supplying.

NORRIS, Thos. F., Somerset, Mass., to Riverside, R. I. Accepts, and is at work.

PARKER, Lawrence J., who has been engaged in evangelistic work, to Vittum Memorial Ch., Guthrie, Okl. Accepts.

PEABODY, Harry E., asst. pastor Ch. of the Redeemer, New Haven, Ct., accepts call to Windsor Ave. Ch., Hartford.

PERKINS, Geo. G., to remain another year at Rodney, Io. Accepts. He also supplies at Smithland.

PIERCE, Wm., for another year at Kirk and, Ill. Accepts.

RURING, Victor H., withdraws acceptance of call to New Rockford, N. H., on account of ill health.

SHA-W, Benj. J. H. (U. Meth.), Hartland, Wis., accepts call to Grand.

SHERROD, Edgar (Epls.), to Waukomis, Okl. Accepts.

SMITH, C. E., Revere College and Training School, to Halifax, Vt. Accepts.

STROUT, Joseph W., Cummington, Mass., to Kingston, N. H.

TREIBER, Dan'l J., Sycamore, Kan., to Russell. Accepts.

WEBER, Edwin E., Moorland and Mizpah, Io., accepts call to Klugaley.

WILLIAMS, Benj. A., to remain a second year at Broad Brook, Ct. Accepts.

WILLOUGHBY, Albert S., Nevinville and Good Hope, Io., to Moorland and Mizpah. Accepts.

WHITAKER, John W., Memorial Ch., Atlantic, Mass., to remain for a third year. Accepts.

ZELLARS, Edwin G., Yale Sem., to Mayville, N. D. Accepts, and is at work.

Ordinations and Installations

BUSHEE, Geo. A., t. Madison, Ct., June 14. Sermon, Rev. J. H. Grant; other parts, Rev. Messrs. J. L. Mitchell, M. R. Kerr, L. O. Crawford, D. D., Franklin Countriman, W. G. Lathrop and M. J. Congdon.

CRAYER, David H., t. Groton, N. Y., July 6. Sermon, Dr. W. E. Griffin; other parts, Rev. Messrs. John Cunningham, A. S. Hoyt, D. D., E. N. Packard, D. D., F. G. Webster.

DAWSON, Wm. L., o. Ahtanum, Wn., June 29. Sermon, Rev. A. J. Bailey; other parts, Rev. Messrs. L. V. Siasor, T. J. Dent and W. E. Dawson, father of the candidate.

HARTSOUGH, W. W., o. Doon, Io., June 28. Sermon, Dr. T. O. Douglass; other parts, Rev. Messrs. W. L. Bray, A. J. Williams, Chas. Parsons, and G. H. Croker.

KLAUSE, Fred A. C., o. Pleasant Prairie, Wn., June 27. Sermon, Rev. F. W. Stevens; other parts, Rev. Messrs. T. W. Walters, A. A. Doyle, F. B. Doane, Frank McCaughey and Jonathan Edwards.

SCHMAVONIAN, Arsene A., Falls Ch., Va., June 30. Sermon, Rev. E. F. Sanderson; other parts, Rev. Messrs. S. N. Brown, E. N. Kirby, J. K. Mason, D. D., B. W. Pond, M. K. Fishburn and Aug. Davison.

SLADE, Wm. F., o. and t. Jackman, June 29. Sermon, Dr. Smith Baker; other parts, Rev. Messrs. Norman McKinnon, G. B. Hescock, T. B. Hatt, W. C. Curtis and Chas. Parker.

Resignations

BEEM, Franklin K., Berkley, Mass., to take effect in Sept.

BUSWELL, Jesse, Kingfisher, Okl., to take effect Aug. 1.

CHAMBERLIN, Jas. A., First Ch., Newark, N. J.

CHALLINOR, John C., Hazel Green, Wis.

HAYNER, Augustus J., Shullsburg, Wis., resigns and goes into business.

IVES, Henry S., Francetown, N. H., after a six years' pastorate.

MEGATHLIN, Henry G., Broadway Ch., Fall River, Mass., to engage in special work in Boston.

NORRIS, Thos. F., Somerset, Mass.

NUTTING, Mrs. M. L., Gars, Io.

PEEBLES, Geo., Shenandoah, Io.

PERCIVAL, Chas. H., First Ch., Terre Haute, Ind., to take effect Aug. 31.

RICKER, Geo. S., Faribault, Minn.

ROBIE, Benj. A., Grafton, Mass., declines to withdraw resignation, but will remain till April, 1900.

SCUDDEK, Wm. H., First Ch., Tacoma, Wn., to take effect Oct. 1.

TANGEMANN, Gottlieb D., Fairmont, Neb.

WILLIAMS, Harriet E., as parlor's assistant, Madison, Wis.

Dismissals

GROVER, Richard B., Roslindale, Mass., June 20.

Churches Organized

CRANBERRY ISLES (not Isleford), Me., 25 June, 21 members.

Summer Supplies

BLAKESLEE, Walter C., Yale Sem., at Alderly Wis.

CUTLER, Alex. E., Chicago Sem., at Lake Nebogamon, Wis.

DANA, Malcolm, Hartford Sem., at Nora Springs, Io.

DOE, Franklin B., at Mason and Drummond, Wis.

DUNCAN, C. A., chaplain of the Murphy League, at Pilgrim Ch., Indianapolis, Ind.

EVANS, Merie, Kingfisher Coll., at Carrier, Okl., and three other fields.

HITCHCOCK, Wallace C., Chicago Sem., at Eldorado, Wis.

JACKMAN, Geo. W., Glen Ellyn, Ill., at Fort Atkinson, Wis.

MOLAREN, A. O., Moody Institute, at Irvington, Wis.

RALPH, E. A., Beloit Coll., at Friendship, Wis.

RICE, A. R., Beloit Coll., at Tripville, Wis.

ROWELL, W. A., Beloit Coll., at Larabee, Wis.

SCOCUM, W. E., Jr., Troy Conf. Academy, at Sutton, Vt.

TURNER, Benj. R., Independence, Okl., at Deer Creek and Bethel.

WEISS, Joseph, Yale Sem., at Port Washington and Plymouth Ch., Milwaukee, Wis.

WHITCOMB, Wm. A., Lancaster, Wis., at Spring Valley.

WICKROVIE, Rev. Mr., supplies at W. Salem, Wis.

YARROW, Philip W., Hartford Sem., at Fosston, Minn.

YOUNG, Archie H., Chicago Sem., at Princeton, Wis.

Miscellaneous

BLAKE, Lyman H., has received a purse of \$328 at a farewell reception tendered him by Second Ch., Westfield, Mass.

BROWN, Thos. J., on his recent 41st birthday, received a visit from his parishioners of Lancaster, Wis., who left a silver pitcher, goblet and tray, a purse of shining dollars and a gold pen.

CHILDS, Edward F., was welcomed to his new field in Harlan, Io., by a public reception June 8.

GREY, Fred, Kirwin, Kan., visits his home in England this summer.

KENT, Thos., and his wife, Mineral Point, Wis., will spend the summer in England.

MOORE, Owen N., Cannonburg, Mich., was approved to preach by Grand Rapids Assoc., June 27.

PERCIVAL, Chas. H., Terre Haute, Ind., attended the Amherst alumni reunion this year.

RANSOM, G. R., closes his work in Kickapoo Valley, Wis., and goes for a rest to Beloit.

RICH, Ulysses G., Dickinson, N. D., spends two months' vacation at his old home in Massachusetts.

ROWE, Jas., and his wife, were assisted in celebrating their silver anniversary, June 28, by about 100 of the people of Chester Center, Io., who left a purse of money.

VAUGHN, Howard R., has received from his parishioners in Wheaton, Wis., a new horse and buggy to replace those destroyed by lightning. The insurance rebuilt the barn.

WEBSTER, Eugene C., Neponset, Mass., has been selected to edit the official report of the International Council.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

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The Best and Safest Family Medicine

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Bilious and Nervous Disorders
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Weak Stomach, Impaired Digestion,
Disordered Liver and
Female Ailments.

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10 cents and 25 cents, at all drug stores.

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Without the publication of testimonials

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Pass them around
whenever you will,
The plate comes back
for another fill.

Everybody asks for

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This Tour is guaranteed to start on the above dates. Quite a party has been secured, but a few vacancies are left. More time and attention have been spent than ever before to make this Tour more comprehensive than any that have preceded it. Both Ladies and Gentlemen are already booked to start on this unsurpassed Tour around the world. *Send for descriptive and illustrated circular.*

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Leaving New York Sept. 23, Oct. 21.

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